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PERSIAN LITERATURE

A BIO BIBLIOGRAPHICAL SURVEY

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PERSIAN LITERATURE

A BIO-BIBLIOGRAPHICAL SURVEY

BY

C. A. STOREY

SECTION I

QUR'ĀNIC LITERATURE



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46 GREAT RUSSELL STREET, LONDON.
1927.

To
Professor A. A. Bevan, M.A., F.B.A.,
I dedicate
this work.

PREFACE

A COUNTERPART to Brockelmann's *Geschichte der arabischen Litteratur* is urgently needed by students of Persian, and circumstances are now unprecedentedly favourable for the compilation of such a work. Not only have the recent efforts of bibliographers, especially in India, added greatly to the available information concerning manuscripts, but the publication in 1922 of Mr. E. Edwards's *Catalogue of Persian printed books in the British Museum* has for the first time provided details of a great collection of printed books. The subject can, therefore, be treated now with a comprehensiveness that would have been inconceivable a few years ago. Unfortunately the libraries of Persia, the fountain-head, remain inaccessible and without published catalogues.

The main divisions of this book will be sections devoted to particular branches of literature, and, as a general rule, each work will be mentioned in the section to which its subject belongs. If an author is represented by extant works appertaining to more than one section, biographical information concerning him will be given briefly, when available, at some one place, usually in the section devoted to the subject which embraces the greater, or most important, or best known, part of his literary output. At the same place will be given particulars of the manuscripts and editions of such of his extant works as belong to that section. His other extant works will be mentioned in the section or sections appropriate to them, with references, where possible, to the pages on which further information, biographical or bibliographical, is to be found. Non-extant works do not fall within the scope of this book except in so far as they may from time to time be cited to illustrate the nature of an author's literary activity. A similar purpose will be served by the mention in this fasciculus

(as, for example, under al-Zawārī) of some extant works which are not concerned with the *Qur'ān* and which will recur in their proper places.

The arrangement within each section or sub-section is chronological, an appendix at the end of the section or sub-section being reserved primarily for works whose dates are uncertain (uncertain, that is to say, at the time of inclusion, since it is to be expected that, as in this fasciculus, the dates of some works included in the appendices on this ground will be ascertained subsequently).¹

So far as the data given by the cataloguers permit, the manuscripts of early or relatively early works are for the most part arranged in chronological, or roughly chronological, order (broken sometimes to bring together manuscripts preserved in a single library or for other reasons), but in the case of late works chronological order is not necessarily adhered to nor are dates always specified, even when they are mentioned in the catalogues. The biographical authorities (in square brackets at the end of articles dealing with particular authors) are given fairly strictly in the order of date.

Imperfect manuscripts are for the most part distinguished as such, and in many cases it has been possible to indicate how much of the works in question they contain. Roman numerals divided by a hyphen and enclosed within round brackets after the catalogue number of a manuscript refer in this fasciculus to the sūrahs contained in the manuscript. Editions described in one of the British Museum catalogues (i.e. either Mr. E. Edwards's *Catalogue of Persian printed books* or Mr. A. G. Ellis's *Catalogue of Arabic books*) are distinguished by a small circle to the right of the date. An asterisk similarly placed indicates editions preserved in the India Office Library. A dagger implies that the edition in question is neither described in a British Museum

¹ The appendices will include also a certain number of works which come to notice too late to be placed in their proper chronological position.

catalogue nor preserved in the India Office, but is mentioned in one of the Quarterly Catalogues of Books published by the Indian local governments since the passing of Act XXV of 1867 (*an Act for the regulation of Printing Presses and Newspapers, for the preservation of copies of books printed in British India, and for the registration of such books*). Editions which do not fall within any of the three preceding categories but which are in my own possession or have at least been seen by me are distinguished by a double dagger.

It should be remembered that some of the biographical notices in this fasciculus are merely provisional anticipations of fuller notices which will be given in a more appropriate, or more convenient, place.

I am much indebted to Mr. H. L. T. Gonsalves for valuable help in searching the quarterly catalogues of Indian publications, to my mother for kind assistance in arranging the material, and to Messrs. Stephen Austin and Sons for their accurate and tasteful printing and for the trouble that they have taken to carry out my wishes.

C. A. STOREY.

March, 1927.

در سرو آزاد حکایت کرده که عماد اصفهانی بر کلام قاضی
عبد الرحیم نسائی اعتراض کرد قاضی جواب نوشت قد وقع لی
شیء وما ادری أوقع لك ام لا وهو ان الانسان لا يكتب شیئا فی
یومه الا یقول فی غده لو غیر هذا لکان احسن ولو ترک ذلک
لکان اولی وهذه عبرة عظيمة وحجة مستقيمة علی استیلاء صفة
النقصان علی طبع الانسان (Ithāf al-nubalā' p. 266.)

LIST OF AUTHORITIES AND ABBREVIATIONS

[This list does not include the recognised abbreviations for well-known periodicals nor the titles of Persian historical and biographical works (except in a few special cases). A supplementary list, which will include all the abbreviations, etc., explained in the intermediate fasciculi, will be published in the final fasciculus.]

A.S.B. Govt. Coll. 1903-07 = *List of Arabic and Persian MSS. acquired on behalf of the Government of India by the Asiatic Society of Bengal during 1903-07.* Calcutta, 1908.

—— 1908-10 = *List of . . . MSS. acquired . . . during 1908-10.* Calcutta, [1910 ?].

Aberystwyth = *The National Library of Wales. Catalogue of oriental manuscripts . . . by H. Ethé.* Aberystwyth, 1916.

Ahlwardt = *Verzeichniss der arabischen Handschriften der Königlichen Bibliothek zu Berlin von W. A.* Berlin, 1887-99.

Amal al-āmīl = *A. al-ā. fī 'ulamā' Jabal 'Āmīl* [in Arabic], by M. b. al-Ḥasan al-Ḥurr al-Āmīlī. Tīhrān, 1302.

Āqṣarāy = آقسرائده والده جامعشریفی کتبخانه سی دفتری .
در سعادت ۱۳۱۱

As'ad = *Daftar i Kutubkhānah i As'ad Efendī.* Constantinople, n.d.

Āṣafīyah = فهرست کتب عربی - فارسی وارد و مخزنه کتب خانه آصفیه
سرکار عالی . . . حیدرآباد ۱۳۳۲ - ۱۳۳۳

'Āshir = *Daftar i Kutubkhānah i 'Āshir Efendi.* Constantinople, 1306.

Ashraf 'Alī Arab. Cat. = *Catalogue of the Arabic books and manuscripts in the Library of the Asiatic Society of Bengal compiled by . . . Mirza A. 'A.* Calcutta, 1899-1904.

Āthār al-ṣanādīd [in Urdu], by S. Aḥmad Khān. Delhi, 1263/1847.

Aumer = *Die persischen Handschriften der K. Hof- und Staatsbibliothek in Muenchen beschrieben von J. A.* Munich, 1866.

Āyā Ṣūfiyah = *Daftar i Kutubkhānah i Āyā Ṣūfiyah.* Constantinople, 1304.

Bānkīpūr = *Catalogue of the Arabic and Persian manuscripts in the Oriental Public Library at Bankipore. Prepared [so far as the Persian volumes are concerned] by Maulavi Abdul Muqtadir.* Patna, 1908-

Bānkīpūr Arab. Hand-list = فهرست دستی کتب قلمی . . .
لائبریری موقوفہ خان بہادر خدا بخش خان مرحوم . . . مسمی
بہ مفتاح الكنوز الحفیہ . . . مرتبہ مولوی عبد الحمید .
پٹنہ ۱۹۱۸-۱۹۲۲-

Bānkīpūr Pers. Hand-list = فهرست نسخ خطی فارسی اوریشل
یلک لائبریری بانکیپور مسمی بہ مرآۃ العلوم . . . مرتبہ مولوی
عبدالمقتدر . پٹنہ ۱۹۲۵-

Bashīr Āghā = *Daftar i Kutubkhānah i Bashīr Āghā* [Stambul]. Constantinople, 1303.

Bāyazīd = دفتر کتب خانہ ولی الدین سلطان بایزید جامعہ شریفی
دروندہ واقعدر . در سعادت ۱۳۰۴

Berlin = *Verzeichniss der persischen Handschriften der Königlichen Bibliothek zu Berlin von W. Pertsch*. Berlin, 1888.

Blochet = *Catalogue des manuscrits persans de la Bibliothèque Nationale*. Paris, 1905-12-

Bodleian = *Catalogue of the Persian . . . manuscripts in the Bodleian Library begun by . . . Ed. Sachau . . . completed . . . by H. Ethé*. Oxford, 1889.

Breslau = *Verzeichniss der arabischen, persischen, türkischen und hebräischen Handschriften der Stadtbibliothek zu Breslau von C. Brockelmann*. Breslau, 1903.

Brockelmann = *Geschichte der arabischen Litteratur von C. B. Weimar-Berlin*, 1898-1902.

Browne Coll. = The late Professor Browne's private collection of MSS. [His catalogue of these MSS. is to be published in the Gibb Memorial Series.]

Browne Hand-list = *A hand-list of the Muḥammadan manuscripts . . . in the Library of the University of Cambridge by E. G. B.* Cambridge, 1900.

Browne Pers. Cat. = *A catalogue of the Persian manuscripts in the Library of the University of Cambridge by E. G. B.* Cambridge, 1896.

Browne Suppt. = *A supplementary hand-list of the Muḥammadan manuscripts . . . in the Libraries of the University and Colleges of Cambridge by E. G. B.* Cambridge, 1922.

Bughyat al-wu'āt = *B. al-w. fī ṭabaqāt al-lughawīyīn wa-'l-nuḥāt* [in Arabic], by al-Suyūṭī. Cairo, 1326.

Bûhâr = *Catalogue raisonné of the Bûhâr Library* [now in the Imperial Library, Calcutta]. Vol. I. *Catalogue of the Persian manuscripts . . . Begun by Maulavî Qâsim Ḥasîr Raḍavî, revised and completed by Maulavî ‘Abd-ul-Muqtadir*. Calcutta, 1921.

Cairo = *Fihrist al-kutub al-Fārisīyah wa-’l-Jāwīyah al-mahfūzah bi-’l-Kutubkhānat al-Khidīwīyat al-Miṣrīyah . . . jama’ahu wa-rattabahu ‘Alī Efendī Ḥilmī al-Dāghistānī*. Cairo, 1306.

Calcutta Madrasah = *Catalogue of the Arabic and Persian manuscripts in the Library of the Calcutta Madrasah by Kamālu ’d-Dīn Aḥmad and ‘Abdu ’l-Muqtadir*. Calcutta, 1905.

Cataloghi = *Cataloghi dei codici orientali di alcune biblioteche d’Italia*. Florence, 1878–1904.

Chanykov = *Die Sammlung von morgenländischen Handschriften, welche die Kaiserliche Öffentliche Bibliothek zu St. Petersburg im Jahre 1864 von Hrn v. Chanykov erworben hat. Von B. Dorn*. St. Petersburg, 1865.

Chelebī ‘Abd Allāh = *Daftar i Kutubkhānah i Chelebī ‘A. A. Efendī*. Constantinople, 1311.

Christensen-Østrup = *Description de quelques manuscrits orientaux appartenant à la Bibliothèque de l’Université de Copenhague, par A. C. et J. Ø. (Oversigt over det Kongelige Danske Videnskabernes Selskabs Forhandlinger, 1915, no. 3–4, pp. 255–84.)*

Const. = Constantinople.

Cureton-Rieu = *Catalogus codicum manuscriptorum orientalium qui in Museo Britannico asservantur Pars secunda, codices Arabicos amplexens*. [By W. Cureton and C. Rieu.] London, 1838–71.

D.M.G. = *Katalog der Bibliothek der Deutschen Morgenländischen Gesellschaft. Zweiter Band: Handschriften. Teil B: Persische und Hindustanische Handschriften bearbeitet von . . . Mahommed Musharraf-ul-Hukk.* Leipzig, 1911.

Decourdemanche I = [A list by E. Blochet of MSS. presented to the Bibliothèque Nationale in 1905 by M. D.] (*Bibliographie Moderne*, Tome x, pp. 214–34.)

Decourdemanche II = *Une collection de manuscrits musulmans (donnée à la Bibliothèque Nationale par M. D.). Par E. Blochet.* (*Archives Marocaines*, xv, 2, pp. 193–282. Paris, 1909.)

Decourdemanche III = *Inventaire de la collection de manuscrits musulmans de M. D.* [presented to the Bibl. Nat. by Mlle. Wendling in 1916] *par E. Blochet.* (J.A. xi^e série, Tome viii, pp. 305–423.)

Dorn = *Catalogue des manuscrits et xylographes orientaux de la Bibliothèque Impériale Publique de St. Pétersbourg.* [By B. Dorn.] St. Petersburg, 1852.

Dorn A. M. = *Das Asiatische Museum der Kaiserlichen Akademie der Wissenschaften zu St. Petersburg. Von . . . Dr. Bernh. D.* St. Petersburg, 1846.

Dresden = *Catalogus codicum manuscriptorum orientalium Bibliothecae Regiae Dresdensis. Scripsit . . . H. O. Fleischer.* Leipzig, 1831.

Edinburgh = *A descriptive catalogue of the Arabic and Persian manuscripts in Edinburgh University Library. By Mohammed Ashraf ul Hukk . . ., H. Ethé . . ., and E. Robertson . . .* Edinburgh, 1925.

Edwards = *A catalogue of the Persian printed books in the British Museum compiled by Edward E. . . .* London, 1922.

Ellis = *Catalogue of Arabic books in the British Museum. By A. G. E.* London, 1894–1901.

Ellis-Edwards = *A descriptive list of the Arabic manuscripts acquired by the Trustees of the British Museum since 1894 compiled by A. G. Ellis and E. Edwards.* London, 1912.

Ethé = *Catalogue of the Persian Manuscripts in the Library of the India Office by H. E.* Oxford, 1903–

[The second volume of this catalogue, containing the indexes with a few additional descriptions, is in the press.]

Eton = *Catalogue of the oriental manuscripts in the Library of Eton College compiled by D. S. Margoliouth.* Oxford, 1904.

Ewald = *Verzeichniss der orientalischen Handschriften der Universitäts-Bibliothek zu Tübingen.* Tübingen, 1839.

Fagnan = *Catalogue général des manuscrits des bibliothèques publiques de France. Départements. Tome xviii: Alger, Par E. F.* Paris, 1893.

Fātiḥ = *Daftar i Fātiḥ Kutubkhānah-sī.* Constantinople, n.d.

al-Fawā'id al-bahīyah = *al-F. al-b. fī tarājim al-Ḥanafīyah* [in Arabic], by M. 'Abd al-Ḥaiy Lakhnawī. Cairo, 1324.

Fleischer = *Catalogus librorum manuscriptorum qui in Bibliotheca Senatoria Civitatis Lipsiensis asservantur (Codices arabici persici turcici descripti ab H. O. F.).* Grimae, 1838.

Flügel = *Die arabischen, persischen und türkischen Handschriften der Kaiserlich-Königlichen Hofbibliothek zu Wien . . . beschrieben vom Professor Dr. G. F.* Vienna, 1865–7.

G. i. P. = *Grundriss der iranischen Philologie herausgegeben von W. Geiger und E. Kuhn*. Strassburg, 1896–1904.

Garcin de Tassy = *Histoire de la littérature hindowie et hindoustanie par M. G. de T.* 2nd ed. Paris, 1870–1.

Glasgow = *The Persian and Turkish manuscripts in the Hunterian Library of the University of Glasgow. By T. H. Weir*. (JRAS. 1906, pp. 595–609.)

Gotha = *Die persischen Handschriften der Herzoglichen Bibliothek zu Gotha. Verzeichnet von Dr. W. Pertsch*. Vienna, 1859.

H.Kh. = *Kashf al-zunūn . . . Lexicon bibliographicum et encyclopaedicum a . . . Haji Khal[ī]fa . . . compositum . . . edidit . . . G. Fluegel*. Leipzig, 1835–58.

Ḥabīb al-siyar = Ḥ. al-s. fī akhbār afrād al-bashar. By Khwāndamīr. Bombay, 1273/1857.

Ḥadā'iq al-Ḥanafīyah [in Urdu. Completed A.H. 1297], by Faqīr Muḥammad Lāhaurī. Lucknow, 1906.

Haft iqlīm, by Amīn Aḥmad Rāzī. The references are to the numbers given by Ethé to the biographies in his description of the I.O. MS. Ethé 724.

Ḥaidarābād Coll. = *Author-Catalogue of the Ḥaidarābād Collection of manuscripts and printed books* [presented by Nawwāb 'Azīz Jang Bahādur of Ḥaidarābād to the Asiatic Society of Bengal]. Calcutta, 1913.

Hamburg = *Katalog der orientalischen Handschriften der Stadtbibliothek zu Hamburg mit Ausschluss der hebräischen. Teil I. Die arabischen, persischen . . . Handschriften beschrieben von C. Brockelmann*. Hamburg, 1908.

Ḥamīdiyah = حمیدیه کتبخانه سندھ محفوظ کتب موجودہ ننگ
دفتریدر . دار الخلافۃ العلیۃ ۱۳۰۰

Horn Pers. Hss. = *Persische Handschriften in Constantinopel.*
Von P. Horn. (ZDMG. liv (1900), pp. 275-332 and
475-509.)

Houtum-Schindler = *The Persian manuscripts of the late Sir Albert*
Houtum-Schindler, K.C.I.E. By E. G. Browne. (JRAS.
1917, pp. 657-94.)

I.Ḥ. = *Kashf al-ḥujub wal astār 'an asmā' al-kutub wal asfār,*
or the Bibliography of Shī'a literature, of Mawlānā I'jāz
Husain al-Kantūrī [or rather al-Kintūrī]. Edited by
Mawlavi M. Hidayat Husain. (Bibliotheca Indica.)
Calcutta, 1912-14-

I.O. = India Office, London. These initials have been prefixed
to the designations of certain manuscripts not described
in Ethé's catalogue.

Ithāf al-nubalā' = *I. al-n. al-muttaqīn bi-ihyā' ma'āthir al-fuqahā'*
al-muḥaddithīn, by Ṣiddīq Ḥasan Khān. Cawnpore, 1288.

Ivanow = *Concise descriptive catalogue of the Persian manuscripts*
in the collection of the Asiatic Society of Bengal. By Wladimir I.
Calcutta, 1924.

Ivanow Curzon = *Concise descriptive catalogue of the Persian*
manuscripts in the Curzon Collection, Asiatic Society of
Bengal. By W. I. Calcutta, 1926.

Jackson-Yohannan = *A catalogue of the collection of Persian*
manuscripts . . . presented to the Metropolitan Museum of
Art, New York, by A. S. Cochran. Prepared and edited by
A. V. Williams Jackson . . . and A. Yohannan. New York,
1914.

al-Jawāhir al-muḍī'ah = *al-J. al-m. fī ṭabaqāt al-Ḥanafīyah* [in Arabic], by 'Abd al-Qādir b. Abī 'l-Wafā' M. al-Qurashī. Haidarābād, 1332.

de Jong = *Catalogus codicum orientalium Bibliothecae Academiae Regiae Scientiarum quem a clar. Weijersio inchoatum, post hujus mortem absolvit et edidit Dr. P. de J.* Leyden, 1862.

Kamānkash = *Daftar i Kutubkhānah i Amīr Khwājah Kamānkash*. Constantinople, n.d.

Karlsruhe = *Die Handschriften der . . . Hof- und Landesbibliothek in Karlsruhe. II Orientalische Handschriften*. [The Arabic and Persian described by S. Landauer.] Karlsruhe, 1892.

Khazīnat al-aṣfiyā', by Ghulām Sarwar Lāhaurī. 3rd ed. Cawnpore, 1914.

Khizānah i 'āmīrah, by Ghulām 'Alī "Āzād" Bilgrāmī. Cawnpore, [1871].

Khulāṣat al-athar = *Kh. al-a. fī a'yān al-qarn al-ḥādī 'ashar* [in Arabic], by al-Muḥibbī. Cairo, 1284.

Krafft = *Die arabischen, persischen und türkischen Handschriften der K.K. Orientalischen Akademie zu Wien, beschrieben von A. K.* Vienna, 1842.

Lālah-lī = *Daftar i Kutubkhānah i Lālah-lī*. Constantinople, 1311.

Leyden = *Catalogus codicum orientalium Bibliothecae Academiae Lugduno-Batavae* [by Dozy, de Jong, de Goeje and Houtsma]. Leyden, 1851-77.

Lincei = Reale Accademia dei Lincei, Rome. The references are to the issues of the *Rendiconti* (Classe di scienze morali, storiche e filologiche) in which the manuscripts are catalogued.

- Lindesiana = *Bibliotheca Lindesiana. Hand-list of Oriental manuscripts. Arabic, Persian, Turkish.* [Now in the John Rylands Library at Manchester.] Aberdeen, 1898.
- Loth = *A catalogue of the Arabic manuscripts in the Library of the India Office.* By O. L. London, 1877.
- Lund = *Codices orientales Bibliothecae Regiae Universitatis Lundensis recensuit C. J. Tornberg.* Lund, 1850.
- — *Supplementa.* Lund, 1853.
- M. Idris = *Taṭyīb al-ikhwān bi-dhikr ‘ulamā’ al-zamān* [in Urdu], by M. Idris Nagarāmī. Lucknow, 1897.
- Madras = *Alphabetical Index of manuscripts in the Government Oriental MSS. Library, Madras.* Madras, 1893.
- Maḥbūb al-albāb* = *M. al-a. fī ta’rīf al-kutub wa-’l-kuttāb*, by Khudā Bakhsh. [A catalogue of Kh. B.’s private library now preserved in the Oriental Public Library founded by him at Bānkīpūr.] Ḥaidarābād, 1314.
- Majālis al-mu’minīn*, by Nūr Allāh Shūshṭarī. Tīhrān, 1299 [?].
- Majālis al-‘ushshāq*, by Sultān Ḥusain b. Maṣṣūr. Cawnpore, 1287/1870.
- Marsigli = *Remarques sur les manuscrits orientaux de la collection Marsigli à Bologne . . . par le Baron Victor Rosen.* (*Atti della R. Accademia dei Lincei.* Serie 3^a. Scienze morali. Vol. xii. Rōme, 1885.)
- Marteau = *Notices sur les manuscrits persans et arabes de la collection Marteau* [in the Bibliothèque Nationale] *par M. E. Blochet.* (*Notices et extraits*, Tome xli.) Paris, 1923.
- Meherji Rana = *Descriptive catalogue of all manuscripts in the First Dastur Meherji Rana Library, Navsari.* Prepared by *Bamanji Nasarvanji Dhabhar.* Bombay, 1923.

Mehren = *Codices orientales Bibliothecae Regiae Hafniensis . . . enumerati et descripti. Pars tertia. Codices persicos, turcicos, hindustanicos &c. continens.* [By A. F. Mehren.] Copenhagen, 1857.

Mir'āt al-khayāl, by Shēr Khān Lōdī. Bombay, 1324.

Morley = *A descriptive catalogue of the historical manuscripts in the Arabic and Persian languages preserved in the Library of the Royal Asiatic Society . . . By W. H. M.* London, 1854.

Muntahū 'l-maqāl = *M. al-m. fī ahwāl al-rijāl* [in Arabic], by M. b. Ismā'il al-Karbalā'i. Tihrān, 1302.

Murād = *Daftar i Kutubkhānah i Dāmād-zādah Qāḍī-'askar Muḥammad Murād.* Constantinople, 1311.

Nadhīr Aḥmad = *Notes on important Arabic and Persian MSS. found in various Libraries in India* [by Maulawī Ḥāfiẓ Nadhīr Aḥmad] (in the *Journal of the Asiatic Society of Bengal*, New Series, vol. xiii (1917), pp. lxxvii-cxxxix and vol. xiv (1918), pp. cxcix-ccclvi. The references are to the serial numbers in the Persian section of the latter.)

Nūr i 'Uṭhmāniyah = نور عثمانیه کتب خانہ سندہ محفوظ کتب
موجودہ نک دفتریدر . استانبول ۱۳۰۳

Peshawar = *Lubāb al-ma'ārif al-'ilmīyah fī maktabat Dār al-'ulūm al-Islāmīyah.* By Maulawī 'Abd al-Raḥīm. [The oriental section of the Library of the Islamiyah College, Peshawar.] Āgrah, 1918.

Qarah Muṣṭafā = *Daftar i Qarah Muṣṭafā Pāshā wa Muṣallā Madrasah-sī,* etc. Constantinople, 1310.

Qilij 'Alī = *Qilij 'Alī Pāshā Kutubkhānah-sī daftarī.* Constantinople, 1311.

R.A.S. = *Catalogue of the Arabic, Persian, Hindustani, and Turkish MSS. in the Library of the Royal Asiatic Society.* (JRAS. 1892, pp. 501-69.)

Raḥmān 'Alī = *Tadhkirah i 'ulamā i Hind*, by R. 'A. Lucknow, 1894.

Rāmpūr = Rāmpūr State Library, United Provinces, India.
[The published catalogue of this library has not reached me in time to be utilised for this fasciculus.]

Rashahāt, by 'Alī b. Ḥusain Kāshifī. Cawnpore, 1911.

Raudāt al-jannāt = *R. al-j. fī aḥwāl al-'ulamā' wa-'l-sādāt* [in Arabic], by M. Bāqir b. Zain al-'Ābidīn Khwānsārī. Persia, 1306.

Rehatsek = *Catalogue raisonné of the Arabic, Hindostani, Persian and Turkish MSS. in the Mulla Firuz Library.* Bombay, 1873.

Rieu = *Catalogue of the Persian manuscripts in the British Museum.* By C. R. London, 1879-81-83.

Rieu Suppt. = *Supplement to the Catalogue of the Persian manuscripts in the British Museum* by C. R. London, 1895.

Romaskewicz = *Indices alphabetici codicum manu scriptorum Persicorum Turcicorum Arabicorum qui in Bibliotheca Literarum Universitatis Petropolitanae adservantur. Supplementum confecit A. R.* Leningrad, 1925.

Rosen, Institut = *Les manuscrits persans de l'Institut des Langues Orientales (du Ministère des Affaires Étrangères) décrits par le Baron Victor R.* St. Petersburg, 1886.

Rosen, M. A. = *Notices sommaires des manuscrits arabes du Musée Asiatique par le Baron Victor R.* Première livraison. St. Petersburg, 1881.

Ross and Browne = *Catalogue of two collections of Persian and Arabic manuscripts preserved in the India Office Library by E. Denison R. and E. G. B.* London, 1902.

Safinat al-auliya', by Dārā-Shukūh. Cawnpore, 1884.

References are given also to the numbers assigned by Ethé to the biographies in his description of the India Office MS. Ethé 647.

Salemann-Rosen = *Indices alphabetici codicum manuscriptorum persicorum turcicorum arabicorum qui in Bibliotheca Imperialis Literarum Universitatis Petropolitanae adservantur. Confecerunt C. S. et V. R.* St. Petersburg, 1888.

Salimīyah = *Daftar i Kutubkhānah i Salīmīyah.* Constantinople, 1311.

Schefer = *Bibliothèque Nationale. Catalogue de la collection de manuscrits orientaux . . . formée par M. C. S. et acquise par l'état publié par E. Blochet.* Paris, 1900.

al-Shaqā'iq al-Nu'mānīyah = *al-Sh. al-N. fī 'ulamā' al-daulat al-'Uthmānīyah* [in Arabic], by A. b. Mustafā Tāshkubrīzādah. Cairo, 1310.

Siyar al-auliya', by S. M. Mubārak 'Alawī Kirmānī called Amīr Khwurd. Delhi, 1302.

de Slane = *Bibliothèque Nationale. Département des manuscrits. Catalogue des manuscrits arabes par M. le Baron de S.* Paris, 1883-95.

Sprenger = *A catalogue of the Arabic, Persian and Hindustānī manuscripts, of the libraries of the King of Oudh, compiled . . . by A. S. . . . Vol. I containing Persian and Hindustānī poetry.* Calcutta, 1854.

[Most of these MSS. were destroyed or dispersed at the time of the Mutiny, but Sprenger's descriptions include manuscripts in the Library of the Asiatic Society of Bengal and his own private Library (now in the Preussische Staatsbibliothek) as well as a number of printed or lithographed books.]

Subḥat al-marjān = *S. al-m. fī āthār Hindūstān* [in Arabic], by Ghulām 'Alī "Āzād" Bilgrāmī. [Bombay], 1303.

Subkī = *Ṭabaqāt al-Shāfi'iyat al-kubrā* [in Arabic], by 'Abd al-Wahhāb b. 'Alī al-Subkī. Cairo, 1324.

T.C.D. = *Catalogue of the manuscripts in the Library of Trinity College, Dublin . . . by T. K. Abbott*. Dublin, 1900.

Tajallī i nūr = *T. i n. ma'rūf bah Tadḥkirah i mashāḥir i Jaunpūr*, by S. Nūr al-Dīn "Zaidī" Zafarābādī. Pt. II. Jaunpur, 1900.

Turin = *I manoscritti arabi, persiani, siriaci, e turchi della Biblioteca Nazionale e della R. Accademia delle Scienze di Torino illustrati da C. A. Nallino*. (*Memorie della R. A. d. S. d. T.* Serie ii, tom. i. Turin, 1900.)

'Umūmī = *Kutubkhānah i 'Umūmī daftarī*. Constantinople, n.d.

Upsala = *Codices Arabici, Persici et Turcici Bibliothecae Regiae Universitatis Upsaliensis. Disposuit et descripsit C. J. Tornberg*. Upsala, 1849.

Uri = *Bibliothecae Bodleianae codicum manuscriptorum orientalium . . . catalogus. Pars prima*. Oxford, 1787.

Vatican = *Aus italienischen Bibliotheken. I Die persischen und türkischen Handschriften des Vatikans. Von Paul Horn* (ZDMG. li (1897), pp. 1-65).

Vollers = *Katalog der islamischen . . . Handschriften der Universitäts-Bibliothek zu Leipzig von K. V.* Leipzig, 1906.

Yahyā Efendī = *Daftar i Kutubkhānah i Yahyā Efendī*. Constantinople, 1310.

Yeñī = یکی جامع کتبخانه سنده محفوظ کتب موجوده نک دفتر یدر .
دار الخلافه العلیه ۱۳۰۰

Zenker = *Bibliotheca Orientalis. Manuel de bibliographie orientale . . . Par J. Th. Z.* Leipzig, 1846-61.

As explained on pp. vi, vii, the signs °, *, †, and ‡ appended to the dates of editions have the following meanings :—

° = described in one of the British Museum catalogues.

* = preserved in the India Office.

† = mentioned in one of the quarterly catalogues of Indian publications.

‡ = in my own possession or at least seen by me.

I. QUR'ĀNIC LITERATURE

A. TRANSLATIONS AND COMMENTARIES

1. The first definite landmark in the history of Persian Qur'ānic literature is the translation of the large Arabic *tafsīr* of al-Ṭabari,¹ which is likewise one of the oldest surviving works in the Persian language.² Abū Ja'far Muḥammad b. Jarīr al-Ṭabari died at Baghdād in 310/923.³ Abū Ṣāliḥ Maṣṣūr b. Nūḥ, the Sāmānid ruler of Transoxiana and Khurāsān, for whom this *tafsīr* was translated, reigned from 350/961 to 366/976. The precise date of the translation is not recorded, but the Persian preface⁴ gives information concerning the circumstances which led to the undertaking. The Arabic original, we are told, was brought in forty volumes to Abū Ṣāliḥ Maṣṣūr b. Nūḥ, who, finding it difficult to read, desired that it should be translated. The 'ulamā of Transoxiana, whom he convoked and asked for a *fatwā* concerning the permissibility of translating it, expressed the view that for persons ignorant of Arabic it was lawful to read

¹ The Arabic text of this *tafsīr* was published in 30 volumes at the Maimaniyah Press, Cairo, in 1321/1903. Its formal title (not mentioned in the preface) seems to have been *Jāmi' al-bayān 'an ta'wīl āy al-Qur'ān*, see *Annales quos scripsit . . . at-Tabari* ed. de Goeje, Introductio, p. xii. An account of it by O. Loth was published in the *ZDMG.* 1881, pp. 588-628.

² Of approximately equal antiquity are the abridged translation of al-Ṭabari's history of the world (*Ta'riḫ al-rusul wa-'l-mulūk*) undertaken by the Wazīr Abū 'Alī Muḥammad ibn Muḥammad al-Bal'amī in obedience to an order issued in 352/963-4 by Abū Ṣāliḥ Maṣṣūr ibn Nūḥ (see Browne *Lit. Hist.* i 11-12, 369, 477-8), the *Materia Medica* (*kitāb al-abniyah 'an ḥaqā'iq al-adwiyah*) composed by Abū Maṣṣūr Muwaffaq ibn 'Alī Harawī for the same ruler (see Browne, *ibid.*), the geographical work *Hudūd al-'ālam* composed in 372/982-3 and discovered at Bukhārā by A. Tumanski in 1892 (see *Zapiski* x 121 sq., Barthold in *BSOS.* ii 836) and possibly the Cambridge *tafsīr* mentioned on p. 2.

³ For further information concerning him and his works see *Fihrist* 234-5, Ibn Khallikān no. 581, Subkī ii 135, *Rawḍāt al-jannāt* iv 163, Goldziher in *WZKM.* ix 358-71, de Goeje's introduction to the *Annales quos scripsit . . . at-Tabari*, Broekelmann i 142, etc.

⁴ The Persian text is quoted in Cureton-Rieu, p. 370.

and write Qur'ānic exegesis in Persian. They based their opinion mainly on the Qur'ānic verse "We have not sent any apostle save with the language of his people, that he might explain to them" (Sūrah xiv 4, tr. Palmer), but also on the consideration that from the time of Adam to that of Ishmael all the prophets and kings of the earth had spoken Persian, Ishmael having been the first to speak Arabic.

Accordingly, Manṣūr ibn Nūḥ assembled learned men¹ from Bukhārā, Samarqand, Balkh, Farghānah and elsewhere, and they by his order elected from among themselves a company of translators. In the process of their work these scholars abridged the original by omitting the *isnāds*. They also added some historical information up to the year 345.

At the present day this translation and the oldest Persian commentaries on the *Qur'ān* are of special interest for the light which they throw on the Persian language at a comparatively early stage in its development.

Tarjamah i Tafsīr i Tabarī: H. Kh. ii 3161 *ult.*, Rāmpūr (Sūrahs i-iv 66. Circ. A.H. 600. See Nadhīr Aḥmad 11), Blochet i 25 (i-iv 64. Ādharbajjān, circ. A.H. 607-22), Ivanow 955 (ii-xvii. Probably Khurāsān, 7th or 8th cent. A.H.), Rieu i 8b (complete. Jaunpūr, A.H. 883).

A Turkish translation from the Persian exists (see Āyā Sūfiyah 87, Dresden 22).

2. Probably not much later than the translation of *Tabarī's tafsīr* is the commentary of which the third and fourth volumes (Sūrahs xix 2-lxxxix 13 and xcii 5-cxiv) are preserved at Cambridge in a manuscript written in 628/1231. This commentary is as yet unidentified, but it is celebrated in consequence of the discussions of its linguistic and other features

¹ Including Abū Bakr Muḥammad b. Faḍl al-anām [or simply al-Faḍl, al-Faḍlī al-Kamārī, d. 381/991 at Bukhārā, see *al-Jawāhir al-muḍī'ah* ii 107, *al-Fawā'id al-bahīyah* 184], Muḥammad b. Ismā'il al-Faqīh, Abū Bakr Aḥmad b. Hāmid al-Faqīh, [al-]Khalīl b. Aḥmad al-Sijistānī [or al-Sijzī, d. 368/979 at Samarqand, see *al-Jawāhir al-muḍī'ah* i 234, Ibn Qutlūbughā 73, Sam'ānī 291b. Doubtless Jhd al-'ulamā' should be emended to Jahbadh al-'ulamā'], Abū Ja'far Muḥammad b. 'Alī and Abū'l-Jahm Khālīd b. Hānī' al-Mufaqqih.

published by E. G. Browne in *JRAS.* 1894, pp. 417-524, and in the Cambridge Persian Catalogue, pp. 13-37.

3. Abū Bakr 'Atīq b. M. **al-Sūrābādī**¹ al-Harawī was a contemporary of Alp Arslān (455/1063-465/1072).²

Tafsīr al-Sūrābādī: **H.Kh.** ii 3195, 3293, **I.O.** 3840 (Sūrahs xxiii 58-xxxiv 3, xxxvii 147-xxxviii 3, xxxviii 16-58, xlviii 16-29. A.H. 523/1129), **Ahlwardt** 938 (ii 35-184, ii 229-vi 152. Circ. A.H. 700), **I.O.** 3838 (i-vi. Dabīr, A.H. 730), 3839 (vii-xiv 40. Same hand), **Leyden** iv 1658 (vii-xviii. Ḥalab, A.H. 769), **Dresden** 11 (i-iii), **Leyden** iv 1657 (iv 65-vii 52).

Possibly **Blochet** i 30 (liii-cxiv. A.H. 780), which is characterised by similar questions and answers, is a volume of this commentary. The *Irshād al-tafsīr fī bishārāt al-tadhkīr* (Cairo p. 407. Sūrahs xix-cxiv. A.H. 694) described as "*mustakhraj min al-Tafsīr al-'Atīq*" is probably an abridgment of it.

[*Tārīkh i Guzīdah* 806, **H.Kh.** ii 3195, 3293, vii p. 677 *ad* ii 364¹².]

4. 'Imād al-Dīn Abū 'l-Muẓaffar **Ṭāhir** b. Muḥammad **al-Isfarāyīnī** called **Shāhfūr**³ (or **Shāhfūr**) was a protégé of the Nizām al-Mulk, composed an Arabic work on the sects of Islām entitled *al-Tabṣīr fī 'l-dīn wa-tamyīz al-firqat al-nājiyah min firaq al-hālīkīn* (cf. **Ahlwardt** 2801, de Slane 1452) and died in 471/1078-9.

Tāj al-tarājīm fī tafsīr al-Qur'ān li-l-a'ājīm, sometimes called *Tafsīr i Ṭāhirī*: **H.Kh.** ii 2043, **Blochet** i 26 (Sūrahs ix (end), x-xiii, xiv (beginning). 14th cent.), 32 (extracts), **Uri MSS.** Arab. 19 (1st half. A.H. 948), 20 (2nd half), **Ethé** 2696 (Sūrahs xix-cxiv), **Mehren** 1 (i-xviii).

[**Subkī** iii 175, **Brockelmann** i 387.]

¹ On the title-page of **Leyden** 1658 he is called "Abu-Becr Atīk ibn-Mohammed an-Naisāburī vulgo vocatus Surābādī." Sūrābād does not seem to be mentioned by the geographers and lexicographers.

² Alp Arslān is not mentioned in the author's preface to his commentary.

³ By al-Subkī he is called **Shāhfūr** ibn Ṭāhir ibn Muḥammad, but see **Blochet** i 26 (cf. **H.Kh.** ii 2390).

5. Abū Naṣr A. b. al-Ḥasan b. A. Sulaimānī¹ commonly called **Zāhidī** composed in 519²/1125 at Bukhārā

Tafsīr i Zāhidī: Ivanow Curzon 332 (Sūrahs i-xvi. Circ. A.D. 1700), 333 (xix-cxiv. A.H. 1121), **Ashraf 'Alī** Arabic Cat. p. 135 R. 30 (apparently extracts only. Aurangzēb's reign), **Āṣafiyah** i p. 564 nos. 25 (2nd half), 133 (1st half), 134 (2nd half), 273 (complete. A.H. 1070), **Bānkipūr** Pers. Hand-list 1121-2 (A.H. 1125 and 1122), **Peshawar** 49 (?) (Sūrahs i-xviii), **Rāmpūr** (A.H. 980. See **Nadhīr** Aḥmad 8).

6. Jamāl al-Dīn Ḥusain b. 'Alī b. Muḥammad b. Aḥmad al-Khuṣā'ī al-Naisābūrī, usually called **Abū 'l-Futūḥ al-Rāzī** was a contemporary of al-Zamakhsharī (died 538/1144), and one of the teachers of Muntajab al-Dīn 'Alī b. 'Ubaid Allāh... Ibn Bābawaiḥ al-Qummī³ (died after 585) and Rashīd al-Dīn M. b. 'Alī Ibn **Shahrāshūb** al-Māzandarānī (died 588)⁴.

Rauḍ al-jinān wa-rauḥ al-janān fī tafsīr al-Qur'ān, a large Shī'ite commentary said (*Rauḍāt* 184²²) to have been used extensively by Fakhr al-Dīn al-Rāzī for his *Mafātīḥ al-ghaib*: I.H. 1590, **Bānkipūr** Pers. Hand-list 1137-9 (Sūrahs i-xviii. A.H. 734).

[*Maǧālis al-mu'minīn* 211, *Muntahā 'l-maqāl* 113, *Rauḍāt al-jannāt* 183.]

7. M. b. Maḥmūd al-Naisābūrī⁵ was sent by Yamīn al-Daulah Bahrām Shāh (Sultān of Ghaznī A.H. 511/1118-552/1157) to mediate with Sanjar when the latter threatened to invade

¹ The *ASB.* list calls the author "Aḥmad bin Ḥasan ad-Dardājikī".

² The date 658 (A.D. 1259), which is inconsistently given by **Nadhīr** Aḥmad (probably on the authority of the *Maḥbūb al-albāb*) as that of the author's death, is in reality the date of the death of a different Zāhidī, **Mukhtār** b. Maḥmūd, see Brook. i 382, I. Quṭlūbughā 223.

³ Compiled a *Fihrist* of Shī'ite books and authors, cf. Ahlwardt 10048, I.H. 2250.

⁴ Compiled another *Fihrist*, cf. I.H. 2991 (*Ma'ālim al-'ulamā'*).

⁵ His *laqab* according to the *Lubāb al-albāb* was Fakhr al-Dīn. **H.Kh.** calls him **Zahīr** al-Dīn Abū Ja'far. The *Haft iqlīm* and **H.Kh.** (except vol. ii 1850) call him Muḥammad b. Aḥmad b. Maḥmūd.

Ghaznī (A.H. 529). He was the author of a *ḏīwān* (H.Kh. iii 5657), a translation of [al-Tha‘ālībī’s] *Ghurar al-siyar* entitled *Rāy-ārāy* (H.Kh. iii 5855), a *mu‘araḍah i tīgh wa-qalam* entitled *Ṣaḥīfat al-iqbāl* (H.Kh. iv 7727), which seem to be lost, and of

Tafsīr i Baṣā‘ir i Yamīnī (so *Lubāb al-albāb* and *Haft iqlīm*) or *al-Baṣā‘ir fī ‘l-tafsīr*¹, H.Kh. ii 1850, **Rosen** *Musée Asiatique* 45 (apparently) (Sūrahs xl 45–xlvi. A.H. 603), **Ivanow** 956 (apparently) (xviii 8–xxxiv with many lacunae. 7th cent. A.H.), **Bāyazīd** 68 (defective at end).

[*Lubāb al-albāb* i 281, *Haft iqlīm* no. 735.]

8. M. b. al-Ḥusain b. al-Fuḍail al-Wā‘iẓ known as **Jamāl i Sāji** was constrained by the misfortunes which had befallen his country to leave Ghaznī with many others in 618/1221.² After enduring much hardship he reached Samarqand.

Zād al-mudhakkirīn, a commentary on 58 selected verses of the *Qur‘ān* : **D.M.G.** 1.

9. Two thirteenth-century Indian mystics of the Chishtī order are referred to—the first normally, the second often³—as **Ḥamīd al-Dīn Nāgaurī**.

The first, Qāḍī Ḥamīd al-Dīn M. b. ‘Aṭā’ Nāgaurī, a native of Bukhārā who came to Delhi with his father in the time of Mu‘izz al-Dīn M. b. Sām, was for three years Qāḍī of Nāgaur.⁴ At Baghdād he met Shihāb al-Dīn Suhrawardī, whose disciple and *khalīfah* he became, and he afterwards lived for a time in al-Madīnah

¹ Completed in 577/1181–2 according to H.Kh., but if it was dedicated to Yamīn al-Daulah Bahrām Shāh (as is suggested by the form of the title given in the *Lubāb al-albāb* and the *Haft iqlīm*) an earlier date would seem to be required.

² In this year Ghaznī was captured by Ogotāy, the son of Chingiz Khān, who “massacred the greater part of its inhabitants and carried the remainder away as prisoners . . . from this calamity Ghazna never recovered . . . Ibn Baṭūta who visited Ghazna more than a hundred years after found it still a heap of ruins, 733 (1332).” *Ency. Isl.* sub Ghazna.

³ In the *Siyar al-auliya’* and elsewhere he is called Ḥamīd al-Dīn Siwālī.

⁴ Now a small town in the state of Jōdhpur. In Akbar’s time it was the chief town of a *sarkār* in the *ṣūbah* of Ajmēr (*Ā’in i Akbarī* p. 512).

and Mecca. He died in 643¹/1246 and was buried at Delhi. Works entitled *Lawā'ih* and *Tawālī' i shumūs* (the latter a commentary on the 99 Names) were among those written by him.

[*Siyar al-'ārifīn* (Ethé 637) fol. 178b, *Akhbār al-akhyār* (D.P. 572) fol. 35a, *Safīnat al-auliyyā* p. 113, no. 149, *Dhikr i jamī' i auliyyā i Dihlī* (D.P. 634) fol. 8b, *Sawāṭi' al-anwār* fol. 116b, *Khazīnat al-aṣfiyā* i 309–13, Raḥmān 'Alī 52 etc.]

The second, Shaiḥ Ḥamīd al-Dīn Abū Aḥmad Sa'idī Nāgaurī Siwālī², surnamed Sultān al-tārikīn, was a *khalīfah* of Khawājah Mu'in al-Dīn Sijzī Chishtī. He died in 673/1274 and was buried at Nāgaur. A book entitled *Uṣūl al-tarīqah* is described as his best-known work.

[*Siyar al-auliyyā* p. 156, *Siyar al-'ārifīn* fol. 16b, *Akhbār al-akhyār* fol. 28a, *Safīnat al-auliyyā* p. 94 no. 111, *Sawāṭi' al-anwār* fol. 106b, *Khazīnat al-aṣfiyā* i 308, Raḥmān 'Alī 52 etc.]

Both of these are said to have written numerous works and to one of them is doubtless to be ascribed

Tafsīr i Pārah i 'Ammā: Aṣafiyah i p. 562 no. 305.

10. To the celebrated poet **Sa'dī** (d. 691/1291) is ascribed a translation which has been published in *Qur'āns* lithographed at **Delhi** in 1299° (with Walī Allāh Dihlawī's *Faṭḥ al-Raḥmān* and the Urdu translations of Rafī' al-Dīn and 'Abd al-Qādir), 1887† (with the same three translations) and 1314–7° (with the same translations as well as an Urdu trans. and comm. by Raḥīm Bakhsh Dihlawī), and at **Āgrah** in 1312–3°* (with 'Abd al-Qādir's trans.) and 1313° (with 'Abd al-Qādir's trans.).

To him also are ascribed notes on the occasion of the revelation of the different sūrahs, etc., which have been published under the title *Shān i nuzūl* in *Qur'āns* lithographed at **Delhi** in 1299°, [1890°] (pp. 1–54 only ?) and [1891°] and at **Āgrah** in 1313°.

[H. Massé, *Essai sur le poète Saadi* (Paris 1919), Browne *Lit. Hist.* ii 525–39, G.I.P. ii 292–6, *Ency. Isl.* sub Sa'dī, etc.]

¹ Raḥmān 'Alī gives the date 605, the *Khazīnat al-aṣfiyā* gives 678.

² Siwāl was a *mauḍi'* in the district of Nāgaur (*Sawāṭi' al-anwār* fol. 107a⁴).

11. Jamāl al-Dīn M. b. M. **al-Aqsarā'i**, a great-grandson of Fakhr al-Dīn al-Rāzī, was lecturer in the Madrasat al-Silsilah¹ at Qaramān and wrote in Arabic (i) annotations on the *Kashshāf*, (ii) *Īdāh al-Īdāh*, a commentary on the *Īdāh* of the *Khatīb Dimashq* (Escorial² 258), and (iii) *Hall al-Mūjaz*, a commentary on Ibn al-Nafīs's abridgment of Ibn Sīnā's *Qānūn*, which is his best-known work at the present day and which has been published at Delhi in [1870 ?] and at Lucknow in 1877* and 1326* (MS. Bodl. i 629). He died between 770/1368-9 and 780/1378-9.

al-As'ilah wa-'l-ajwibat al-muta'alliqah bi'l-Qur'ān wa-'l-ḥadīth: Flügel 1680 (2) (A.H. 1039), **Āyā Şūfiyah** 69b, 70, 71, 72, 1033 (probably also 66), **Bloch** 62, **Fātiḥ** 99 (also 98 ?), **Leyden** iv 1688.

[*al-Shaqā'iq al-Nu'mānīyah* i 20, *al-Fawā'id al-bahīyah* 191.]

12. Sa'd al-Dīn Mas'ūd ibn 'Umar **al-Taftāzāni** [b. 722/1322 at Taftāzān, d. 792²/1390 at Samarqand] was a celebrated scholar, a friend of Tīmūr, and the author of numerous Arabic works, some of which, like the *Tahdhīb al-mantiq wa-'l-kalām* and the *Sharḥ al-'Aqā'id al-Nasafīyah*, are to this day textbooks in the madrasahs of the East.

Kashf al-asrār wa-'uddat al-abrār, a *tafsīr*: H.**Kh.** v 10674, **Yeñi** p. 80 no. 43.

[*Bughyat al-wu'āt* 391, *Majālis al-'ushshāq* 287, *Ḥabīb al-siyar* iii 3, 87, *al-Fawā'id al-bahīyah* 128-30, 134-7, Brockelmann ii 215, Browne *Lit. Hist.* iii 353.]

13. M. b. M. b. Maḥmūd al-Ḥāfiẓ al-Bukhārī, commonly called **Khwājah Muḥammad Pārsā**, was an eminent disciple of Bahā' al-Dīn Naqshband.³ He left Bukhārā in 822 to perform the pilgrimage and died at al-Madīnah on the 24th of Dhū 'l-Ḥijjah

¹ al-Madrasat al-Musalsalah acc. to *Fawā'id*.

² Or 791 (*Bughyah* 391, *Fawā'id* 136¹²).

³ The founder of the Naqshbandī order, see *Nafahāt al-uns* no. 442, *Majālis al-'ushshāq* no. 37 (p. 268), *Rashahāt* 53, *Ḥabīb al-siyar* iii 3, 87, *Khazīnat al-asfiyā'* i 548, Brock. ii 205, Babinger in *Der Islam* xiv 114 etc.

in this year¹ (A.D. 1420). He wrote the *Faṣl al-khiṭāb* (see Ethé 1855, Ivanow 1218, Babinger in *Der Islam* xiii 106, xiv 112, Brockelmann *ibid.* xiii 282, etc.) and other works including

Tafsīr i Muḥammad Pārsā: H.Kh. ii 3264, where it is stated that it dealt with certain sūrahs in the last two sections of the *Qur'ān*, **Murād** (Constantinople) 72 (in the handwriting of Jāmī), **As'ad** 84 (?).

Probably by M. Pārsā (though by Nadhīr Aḥmad the author's name is given as Muḥammad ibn Maḥmūd al-Ḥāfiẓī al-Bukhārī) and perhaps a part of the preceding work is

Tafsīr i Thamāniyah, a commentary on the eight sūrahs xcvii-civ : **Rāmpūr** (Nadhīr Aḥmad 7—transcribed in 1181/1767 from an autograph).

The *Muqaddimat al-tafsīr*, *Tafsīr Sūrat al-Qadr*, and *Tafsīr Sūrat Lam yakun* contained in **Lālah-II** 3655 and ascribed to M. b. Maḥmūd al-Bukhārī are probably extracts from it.

[*Nafahāt al-uns* p. 448, *Rashahāt* 57, *Ḥabīb al-siyar* iii 3, 142, *al-Shaqā'iq al-Nu'māniyah* i 286, *Safīnat al-auliyyā'* p. 79 no. 83, *Khazīnat al-aṣfiyā'* i 559, *al-Fawā'id al-bahīyah* 199, *Der Islam* loc. cit.]

14. The celebrated saint and poet **Shāh Nūr al-Dīn Ni'mat Allāh** b. 'Abd Allāh **Kirmānī**, usually called **Shāh Ni'mat Allāh Wall**, the founder of the Ni'matallāhī order of dervishes and the friend of **Shāh Rukh**, was born in Aleppo, spent most of his youth in 'Irāq, at the age of 24 visited Mecca, where he became a disciple of the historian and mystic al-Yāfi'ī (d. 768/1366-7, Brock. ii 176); his later life was passed in Samargand, Harāt, Yazd and Māhān. He died and was buried at Māhān in 834²/1431.

(1) *Sharḥ Fātiḥat al-Kitāb*: Ivanow 1239 xi (cf. *ibid.* ix. 18th cent.), **Rieu** ii 829 viii = **Cureton-Rieu** 886 (2) (A.H. 1165-74).

¹ At the age of 73, according to the *Safīnat al-auliyyā'*. This is inconsistent with the statement (*al-Fawā'id al-bahīyah* 199) that he was born in 756. His son, Abū Naṣr Pārsā (Maḥmūd b. M. al-Ḥāfiẓī al-Bukhārī), who was likewise a distinguished mystic, died in 865/1460-1 and was buried at Balkh (*Nafahāt al-uns* 445, *Ḥabīb al-siyar* iii 3, 142, *al-Fawā'id al-bahīyah* 199).

² The date 827 is given by Daulatshāh and others.

- (2) *Risālah i Ikhlāṣ*, on Sūrah cxii: **Ivanow** 1239 xii (18th cent.).
[Daulatshāh 333-40, *Habīb al-siyar* iii 3, 143, Rieu ii 634b, Browne *Lit. Hist.* iii 463-73, etc.]

15. **Ya'qūb** b. 'Uthmān b. Maḥmūd b. M. Ghaznawī **Charkhī**, a disciple of Bahā' al-Dīn Naqshband (d. 791/1389, see p. 7, note 3) and the preceptor of the great saint 'Ubaid Allāh Aḥrār (d. 895/1490), was born at **Charkh**, a village near Ghaznī. He died in 838¹/1434-5 and was buried at a village near Ḥiṣār Shādmān.

Tafsīr i Ya'qūb i Charkhī, a concise commentary on Sūrahs i and lxvii-cxiv: **H.Kh.** ii 3308 (apparently), 3361, 3433, **Peshawar** 10B (A.H. 940), **I.O.** D.P. 8 (lxxviii-cxiv. A.H. 1038), **Ivanow** 957 (lxvii-lxxvii. A.H. 1082), **Ethé** 2678 (A.H. 1089), **Decourdemanche** ii S.P. 1672 (A.H. 1242), **Ivanow** Curzon 334, **As'ad** 88, **Aumer** p. 127 no. 328, **Āyā Ṣūfiyah** 404, **Cairo** p. 408, **Fātiḥ** 299, **I.O.** D.P. 5B, **Rosen** M.A. 47 (3), **Yeñi** p. 79 no. 22 (Sūrah i).

Editions: **Peshawar** (before 1868),² **Lahore** (before 1868),² [1870*], 1880†, 1885†, 1889† (2 editions), 1331*, **Bombay** 1297°, 1326*, **Qādiyān** 1893†.

The Lahore edition of 1331 contains a supercommentary entitled *Rauda' al-ma'arib* by Maulawī Walī Muḥammad Qandahārī.

Other works by this author will be mentioned hereafter.

[*Nafahāt al-uns* p. 455, *Rashaḥāt* 65-8, cf. 241-2, *Ṭabaqāt i Shāhjahānī* [Ethé 705] fol. 46a, *Safīnat al-auliya'* p. 80 (no. 86), *Khazīnat al-aṣfiyā'* i 566.]

16. **Shihāb al-Dīn** b. **Shams al-Dīn** b. 'Umar Zāwulī **Daulatābādī** was born at Daulatābād in the Deccan, studied at Delhi, departed thence at the time of Tīmūr's invasion and settled at Jaunpūr, where Ibrāhīm Shāh Sharqī (reigned 804-44/1401-40) made him Chief Justice and bestowed on him the title of Malik

¹ According to the *Ṭabaqāt i Shāhjahānī* fol. 46a, but the *Khazīnat al-aṣfiyā'* i 567 gives the date 851/1447-8.

² These Peshawar and Lahore editions are mentioned on the title-page of the Lahore edition of [1870], which is based on them.

al-'ulamā'. Annotations on the *Kāfiyah*, an Arabic syntax entitled *al-Irshād*, a commentary on al-Bazdawī's *Uṣūl*, and a number of other works in Arabic¹ and Persian were written by him. He died in or before 849/1445².

Bahr i mazwāj, a large commentary dedicated to Ibrāhīm Sharqī: **Ethé** ii 3073 (Sūrahs i-vi. A.H. 932), i 2679 (i-xviii. A.H. 1187), **Ivanow** 958 (xix-cxiv. A.H. 1187), **Āsafiyah** i p. 562 nos. 96 (1st half), 135-8 (complete. A.H. 1253), 298 (7 sections), **Bānkipūr** Pers. Hand-list 1105-8 (A.H. 1265), 1109 (vol. iv. A.H. 1101), 1110-11 (vols. i-ii. 17th cent.), **Cairo** p. 407, **Nūr i 'Uthmāniyah** 234-5 (?), **Peshawar** 17 (xxxviii-cxiv).

Edition : **Lucknow** 1297° (Sūrahs i-vi only).

Other Persian works by this author will be mentioned hereafter.

[*Akhhbār al-akhyār* fol. 160a, *Firishṭah* ii 595, *Subḥat al-marjān* 39, *Raḥmān 'Alī* 88, *Tajallī i nūr* ii 33, *Ency. Isl.* i 932.]

17. 'Alā' al-Dīn 'Alī b. M. al-Shāhrūdī al-Bistāmī al-Harawī, known as **Muṣannifak**³, a descendant of Fakhr al-Dīn al-Rāzī, was born in 803/1400-1 and studied at Harāt. In 848 he migrated to Asia Minor, where he became a professor at Qūniyah. Having become deaf he settled at Constantinople, where the Sultān Muḥammad **Khān** II (855-86) granted him a pension of 80 dirhams *per diem*. He died in 875⁴/1470-1. His numerous works were mainly Arabic commentaries on standard textbooks, but he wrote also in Persian works entitled *Anwār al-aḥdāq*, *Ḥadā'iq al-īmān li-ahl al-yaqīn wa-'l-'irfān*, *Tuḥfat al-salāṭīn*, *al-Tuḥfat al-Mahmūdīyah*, *Sharḥ al-Shamsīyah*, as well as *al-Muhammadiyah* or *Tafsīr i Muṣannifak*, a large but un-completed⁵ commentary undertaken in 863 by order of the Sultān Muḥammad **Khān** II, after whom it was named, **H.Kh.** ii 3403, v 11554.

¹ See Casiri 80, 151-2, Cureton-Rieu 525, Leyden 232, Loth 974-5, etc.

² The *Tajallī i nūr* mentions the two dates 840 (on the authority of *Firishṭah*) and 842: the *Ḥadā'iq al-Hanafiyah* gives 848.

³ i.e. the little author, in allusion to his youthful productivity as a writer.

⁴ So *Shaqā'iq*, *Fawā'id*, and in some places **H.Kh.**, in others **H.Kh.** gives 871 and in one 930 (!).

⁵ According to **H.Kh.**

This is presumably identical with **Āyā Ṣūfiyah** 285 (Sūrahs lxxvii–cxiv), **Bāyazīd** 260 (Sūrahs ?) 261 (Sūrahs lxxvii–cxiv), and **Fātiḥ** 636 (Sūrahs ?), though the title *al-Muḥammadīyah* is not mentioned in the catalogues and the Bāyazīd and Fātiḥ MSS. are given the title *al-Shifā'*.

[*al-Shaqā'iq al-Nu'mānīyah* i 181, *al-Fawā'id al-bahīyah* 192, Brockelmann ii 234.]

18. The well-known poet, scholar and mystic Nūr al-Dīn 'Abd al-Raḥmān ibn Aḥmad **Jāmī**, who died at Harāt in 898/1492, composed in Persian, if we may believe the compiler of the catalogue of the Salīmīyah Library,

Tafsīr i Juz' al-Naba', a commentary on Sūrahs lxxviii–cxiv: **Salīmīyah** 49.

[*Daulatshāh* 483, *Majālis al-'ushshāq* 349, *Rashahāt* 133, *al-Shaqā'iq al-Nu'mānīyah* i 293, *al-Fawā'id al-bahīyah* 86, Brockelmann ii 207, Browne *Lit. Hist.* iii 507–48, *Ency. Isl.* i 1011, etc., etc.]

19. **Mu'in al-Dīn** b. Sharaf al-Dīn Ḥājji M. **Farāhi** Harawī, often called **Mu'in al-Miskīn**, was a noted preacher and was for one year Qāḍī of Harāt. A life of Muḥammad entitled *Ma'ārij al-nubuwwah* is his best known work. He died in 907/1501–2.

(1) *Tafsīr i Sūrah i Fātiḥah*: **Bānkīpūr** Pers. Hand-list 1128 (A.H. 1109), **I.O.** D.P. 1, **Āsafīyah** i p. 564 no. 105. An abridgment (?) : **Peshawar** 99B.

(2) *Tafsīr i Sūrah i Yūsuf* (or *Aḥsan al-qasas* ?): **Bānkīpūr** Pers. Hand-list 1123–6, **Bodleian** 453, 1813 (i) (?) (fragment), **Ivanow** Curzon 335, **Nadhīr Aḥmad** 15 (M. Muḥaddith, Rāmpūr).

Editions : **Tihrān** 1278° (wrongly ascribed to Mu'in Juwainī), **Lahore** 1873*, place ? 1307 (Āsaf. i 564), **Lucknow** 1902† (?).

From the preface to no. (2) it would appear that both it and no. (1) together with a commentary on Sūrah ii which he speaks

of as completed, were intended to form parts of the *Ḥadā'iq al-ḥaqā'iq* (H.Kh. iii 4428).¹

[*Habīb al-siyar* iii 3, 338, *Makhzan al-gharā'ib* (Bodl. 395) no. 2293, *Ḥadā'iq al-Hanafīyah* 358, Rieu i 149.]

20. Kamāl al-Dīn Ḥusain b. 'Alī Wā'iz **Kāshifi**, a brother-in-law of Jāmī, well known as the author of the *Anwār i Suhailī*, the *Raudat al-shuhadā'* and several other works (see Ethé 2188 and 2680), flourished as a preacher at Harāt in the time of Sulṭān Abū 'l-Ghāzī Ḥusain and Mīr 'Alī Shīr Nawā'ī. He died in 910/1499-50².

- (1) *Jawāhir al-tafsīr li-tuhfat al-Amīr*, a commentary on a large scale dedicated to Mīr 'Alī Shīr, which never extended beyond the first volume (Sūrahs i-iv 84) : H.Kh. ii 4274, Ethé 2680 (A.H. 967), **Bānkīpūr** Pers. Hand-list 1131 (Sūrahs i-iii. 16th cent.), 1132 (i-iv [84 ?]. A.H. 975), **Rieu** i 11a (most of the introduction and Sūrah i. A.H. 1021), 11b (Sūrah ii. A.H. 1076), **Cairo** p. 408 (ii-iii), **Vollers** 899 (i-iii 193. Defective at beginning).

The fact that the *Jawāhir al-tafsīr* is mentioned in the preface to the *Mawāhib i 'aliyah* has caused copies of the latter to be described in some catalogues as copies of the former. Consequently, it is unsafe to assume without corroborative evidence that such MSS. as Bāyazīd 145, Nūr i 'Uthmānīyah 279, and Yeñī 19 are really copies of the *Jawāhir al-tafsīr*.

- (2) *Mawāhib i 'aliyah*, often called *Tafsīr i Husainī*, a concise commentary composed between 897 and 899 and dedicated to Mīr 'Alī Shīr when circumstances had compelled the author to abandon the idea of completing the *Jawāhir al-tafsīr*, H.Kh. ii 3259, vi 13373. Copies are too common to deserve complete enumeration. For further information see—

Aberystwyth 18 (A.H. 989), **Aumer** 326-7 (A.H. 928), **Bānkīpūr** Pers. Hand-list 1145-56 (one of these is dated A.H. 909 and

¹ Mu'īn's Arabic *tafsīr*, the *Bahr al-durar* (H.Kh. ii 1658), is preserved at **Bānkīpūr** (see the Arabic Handlist, no. 209).

² In 906 according to H.Kh. ii 4274.

another 941), **Bloch** i 27 (A.H. 936), 28, **Bodleian** 1805-8, **Browne** Pers. Cat. pp. 37-40, Hand-list 1291, Suppt. 1278-9, **Dorn** 251, **Ethé** 2681-90, **Leyden** iv 1692, v p. 271 (A.H. 926), **Mehren** 2-3, **Rieu** i 9b-11a, etc., etc.

Editions (usually on the margins of *Qur'āns*): **Calcutta** 1837 (Zenker i 1368), **Meerut** 1284*, 1288-9*, **Bombay** 1279°, 1290*, 1295-7°, 1303-7°, **Lucknow** 1871*, 1874°, 1888†, **Ludhiana** 1877†, **Delhi** 1294*, 1304°, 1889† (2 editions), 1893† (36 pp. only), **Agra** 1308°, **Cawnpore** 1895†.

Turkish, Urdu, and Pushtu translations exist.

The Lucknow and Cawnpore editions contain only the text of the *Qur'ān* and the *Mawāhib i 'alīyah*, the Bombay editions contain also **Walī Allāh Dihlawī's** *Faṭḥ al-Raḥmān* (except that of 1279, which contains an anonymous Persian translation), the Delhi and Meerut editions contain the Urdu translation of **Rafī' al-Dīn** (one of the 1889 editions contains also the *Faṭḥ al-Raḥmān* and the *Faṭḥ al-'Azīz*), the Agra edition contains the Urdu translation of 'Abd al-Qādir. The Ludhiana edition also contains an Urdu translation (author not stated in the Quarterly Catalogue). A translation of the *Qur'ān* ascribed to **Ḥusain Kāshifī** is mentioned in **Peshawar** 40.

[*Majālis al-naḥā'is* fol. 70a, *Ḥabīb al-siyar* iii 3, 341, *Majālis al-mu'minīn* 235, *Raudāt al-jannāt* 256, Schefer *Chrest. pers.* i 190-7, Browne *Lit. Hist.* iii 441-3, 503-4, *Ency. Isl.* ii 789.]

21. **Abū 'l-Faṭḥ al-Ḥusainī**, who prepared for **Shāh Ṭahmāsp** the **Ṣafawī** (A.H. 930-984 = A.D. 1524-76) a revised edition of the *Sifwat al-ṣafā'* of **Ibn al-Bazzāz** (**Rieu** i 345), composed at the request of the same sovereign

Tafsīr i Shāhī, a **Shī'ite** commentary on those verses of the *Qur'ān* which form the basis for prescriptions of **Muḥammadan** law¹: **Būhār** 145 (A.H. 1088), **Āṣafīyah** i p. 562 no. 251 (*Tafsīr āyāt al-aḥkām*).

He is doubtless also the author of

Tarjamah i risālah i I'tiqādiyyah, a translation of the *I'tiqādāt* of **M. b. 'Alī Ibn Bābawaih** (see **Brockelmann** i

¹ Technically known as the *aḥkām al-Qur'ān*.

187. For other translations see p. 15 *infra* and I.H. 3185) : **Ivanow** Curzon 386.

22. Fakhr al-Dīn¹ 'Alī b. al-Ḥasan **al-Zawāri**² worked in part at least under the auspices of Shāh Tahmāsp I (A.H. 930/1524–984/1576). His best-known work and the one which concerns us primarily in this place is—

- (1) *Tarjamat al-khawāṣṣ*, often called *Tafsīr i Zawārī*, a Shī'ite commentary on the *Qur'ān* completed in 946/1539–40 : I.H. 535, **Ethé** 2691 (A.H. 959), **Bānkīpūr** Pers. Hand-list 1112–3 (A.H. 1078–9), **Būhār** 143–4 (Sūrahs i–xviii. 17th cent.), **Ivanow** 1098 (i–xviii. 17th cent.), 1099 (i–xviii. A.H. 1260), **A.S.B.** Govt. Coll. 1903–7 no. 217, **Bashīr Aghā** (Stambul) 37–39 (incomplete), **Leyden** v 2655 (i–vii).

He wrote also—

- (2) *Lawāmi' al-anwār ilā ma'rifat al-a'immat al-aṭhār*, an abridgment of the Persian work *Aḥsan al-kibār fī manāqib al-a'immat al-aṭhār* by M. b. Abi Zaid Warāmīnī : **Calcutta** Imp. Lib. (A.H. 1244. See **Nadhīr Aḥmad** 69.),
- (3) *Majma' al-hudā*, legends of the Prophets, Imāms, and Saints : **Ivanow** 61 (A.H. 1083), **Ethé** 598,
- (4) *Raudat al-abrār*, a Persian commentary on the *Nahj al-balāghah* (for which see **Brockelmann** i 405) : I.H. 2016, **Houtum-Schindler** 1,

As well as a number of Persian translations of Shī'ite theological works,³ including—

- (5) the *Ihtijāj* of Aḥmad b. 'Alī al-Ṭabarsī,³

¹ So **Leyden** 2655.

² Of the several places called Zawārah (so spelt out in the *Raudāt al-jannāt*) the best known is a village N.W. of Ardistān, see le Strange *L.E.C.* 208, where the name is spelt Zuvārah, and Yāqūt i 234, where it is spelt Uzwārah.

³ For other translations see below, p. 16, and I.H. 512. For the Arabic original see **Loth** 166. The author is to be distinguished from his more celebrated contemporary al-Faḍl b. al-Ḥasan al-Ṭabarsī (d. 548/1154), whose best-known work is the Arabic *tafsīr* entitled *Majma' al-bayān*.

- (6) the *I'tiqādāt* of M. b. 'Alī Ibn Bābawaih under the title *Wasīlat al-najāt*,¹
- (7) the *Kashf al-ghummah fī ma'rifat al-a'imma* of 'Alī b. 'Isā al-Irbilī² under the title *Tarjamat al-manāqib* (written in 938 for the Amīr Qiwām al-Dīn Muḥammad): **Bānkipūr** vi 509, **Aberystwyth** 19 (1) (small fragment only),
- (8) the *Makārim al-akhlāq* of Raḍī al-Dīn al-Ḥasan b. al-Faḍl al-Ṭabarsī under the title *Makārim al-karā'im*³: I.H. 574 and 3088,
- (9) the *tafsīr* ascribed to the Imām al-Ḥasan al-'Askarī,⁴
- (10) the *Tarā'if fī ma'rifat madhhab al-tawā'if* of 'Alī b. Mūsā . . . Ibn Ṭā'ūs⁵ under the title *Tarāwat al-latā'if fī tarjamat kitāb al-Tarā'if*: I.H. 2095,
- (11) the '*Uddat al-dā'i* of Ibn Fahd under the title *Miftāḥ al-najāh*⁶: **Āṣafiyaḥ** i p. 62.
[*Rauḍāt al-jannāt* 407.]

23. **Faṭḥ Allāh** b. **Shukr Allāh** al-Sharīf **al-Kāshānī** was a pupil of al-Zawārī (see p. 14) and devoted himself to literary

¹ For other translations see p. 13 and I.H. 3185. The Arabic original was lithographed in Persia in 1282 (see Ellis i 629). For the author, who died in 381/991-2, see Brockelmann i 187, *Ency. Isl.* ii 365, etc.

² For the author, who completed the *Kashf al-ghummah* in Ramaḍān 687/1288 and who died in 692/1293, see *Amal al-āmīl* 54, *Rauḍāt al-jannāt* 396. For an edition of the Arabic text (Ṭīhrān ? 1294^o) see Ellis i 243.

³ For other translations see Rieu i 15b (by M. b. 'Abd al-Karīm Anṣārī Astarābādi), *Maḥbūb al-albāb* 105 (by 'Alī b. Ṭāifūr Bisṭāmī), and I.H. 575. The Arabic original was published at Būlāq in 1300 and at Cairo in 1303 and 1311 (see Ellis ii 499). The author was a son of the author of the *Majma' al-bayān*.

⁴ For other translations see below, p. 29 (4), and *Āṣafiyaḥ* i p. 562, no. 238. The Arabic original was published at Ṭīhrān in 1268 (see Ellis i 630) and at Lucknow in [1893]. For the alleged author see *Ency. Isl.* i 489.

⁵ For the author, who died in 664/1266, see *Rauḍāt al-jannāt* 392. For a nineteenth-century translation lithographed in Persia A.H. 1301 see Edwards 111, where, however, the title is erroneously given as *Kashf ul-hujjat*.

⁶ For another translation (by M. b. 'Abd al-Karīm Anṣārī, cf. note ³) see I.H. 557. For a copy of the Arabic original see *Maḥbūb al-albāb* p. 484. Aḥmad b. M. b. Fahd al-Ḥillī died in 841/1437-8, see *Muntahā 'l-maḡāl* p. 39, *Rauḍāt al-jannāt* 20, Brockelmann i 498.

activities of a similar kind. He translated at least one work at the command of Shāh Tahmāsp, and died in 978¹/1570-1, 988²/1580-1 or 997³/1588-9. His best-known works are—

- (1) *Manhaj al-sādiqīn fī ilzām al-mukhālīfīn*, a large Shī'ite commentary on the *Qur'ān* in 5 volumes: I.H. 3192, **Bodleian** 1809 (A.H. 1064-1105), **R.A.S.** P. 1 (Sūrahs i-iii. Slightly defective at beginning), P. 2 (xlvii-cxiv. A.H. 1107), **Āṣafīyah** i p. 568 nos. 287 (vii-xv), 288 (xxix-xxxvii), 289 (xix-xxiii), **I.O.** D.P. 24 margin (i-ii 75). Editions: — 1290 (?) (**Āṣafīyah** i p. 568 nos. 373-5), [**Tihrān**] 1296-7°.

- (2) *Khulāṣat al-Manhaj*, an abridgment of the preceding: I.H. 1066, **Rieu** i 11b (i-xviii. A.H. 1071), 12a (xix-cxiii. Same hand), 12b (xix-cxiv. A.H. 1082), **Bloch** i 29 (xxxv-cxiv. A.H. 1074), **Būhār** 146 (A.H. 1085), **Ethé** 2692 (i-xvii. A.H. 1093), 2693 (xviii-cxiv. Same hand), 2694 (i-xviii. n.d.), 2695 (xxxix 1-cxiv. n.d.), **Ivanow** 1100 (i-xviii. Collated A.H. 1099), **I.O.** D.P. 24 (i-xviii 98), 17 (i-vi), **Āṣafīyah** i p. 564 no. 98 (2nd half), **Bānkipūr** Arab. Hand-list 2, 8, Pers. Hand-list 1133-4 (A.H. 1099), 1135 (A.H. 1078), 1136 (vol. ii. A.H. 1166), **Lincei Rendiconti** 1912 p. 112.

Edition: [**Tihrān**] 1281°.

He wrote also—

- (3) *Tanbīh al-ghāfilīn wa-tadhkirat al-‘ārifīn*, a Persian paraphrase of the *Nahj al-balāghah* written in 955: I.H. 710, **Āṣafīyah** ii p. 1608 no. 185 (1st half), **Browne** Suppt. 1342, **Ivanow** Curzon 372, **Rieu** i 18b,
- (4) a translation of the *Qawā'id al-aḥkām* of al-Ḥasan b. Yūsuf Ibn al-Muṭahhar al-Ḥillī⁴,
- (5) a translation of the *Iḥtijāj* of Aḥmad b. ‘Alī al-Ṭabarsī under the title *Kashf al-Iḥtijāj*⁵,
- (6) a translation of the *Qur'ān*, and

¹ According to the *Mir'āt al-ṣafā'* (quoted by **Rieu** iii 1077b).

² According to the *Rauḍāt al-jannāt*.

³ According to I.H. 1066, where it is said that he died in Kashmīr.

⁴ For the author, who died in 726/1326, see *Rauḍāt al-jannāt* 171, **Brockelmann** ii 164, etc.

⁵ For another translation see above, p. 14.

(7) an Arabic *tafsīr* completed in 977 and entitled *Zubdat al-tafāsīr*.

[*Rauḍāt al-jannāt* 508, Rieu iii 1077b.]

24. Mīr **Fakhr al-Dīn** M. b. Ḥusain **Ḥusainī Sammākī-Astarābādī**, after being a teacher and Shaiḫ al-Islām at Sabzawār became attached to the court of Shāh Tahmāsp I (as *Ṣadr* according to the *Haft iqlīm*, but the '*Ālam-ārāy i 'Abbāsī*' does not confirm this). He was the author of Arabic annotations on al-Maibudhī's *Sharḥ Hidāyat al-ḥikmah* (pub. at [Lucknow] in [1873*], cf. Loth 492, H.Kh. vi p. 47), on [al-Dawānī's] commentary on al-Taftāzānī's *Tahdhīb al-mantiq* (H.Kh. ii p. 480, I.H. 906) and on al-Qūshjī's commentary on Naṣīr al-Dīn al-Tūsī's *Tajrīd al-'aqā'id* (H.Kh. ii p. 203, I.H. 897). He completed in 952/1545 and dedicated to Shāh Tahmāsp

Tafsīr i Āyat al-Kursī, a Shī'ite commentary on ii 256 : **Ivanow** 1101.

[*Haft iqlīm* no. 1167, '*Ālam-ārāy i 'Abbāsī* fol. 44a.]

25. **Jalāl al-Dīn Muḥammad b. Maḥmūd Thānēsari**, of the Chishtī order, the principal pupil and *ḫalīfah* of 'Abd al-Quddūs b. Ismā'il of Gangōh¹, was visited by the Emperor Akbar when on the way to quell the rebellion of his brother M. Ḥakīm. He died at the age of ninety-five and was buried at Thānēsar in 989/1582.

Risālah i tafsīr i Sūrah i Wa-'l-tīn, a commentary on Sūrah xcv : **Ethé** 1924 (8).

[*Haft iqlīm* no. 380, *Muntakhab al-tawārīkh* iii 3, *Safīnat al-auliya'* p. 101 no. 119, *Sawāṭi' al-anwār* (Ethé 654) no. 31, *Khazīnat al-asfiyā'* i 439, Raḥmān 'Alī 40.]

26. **Nūr al-Dīn Muḥammad al-Wā'iz** dedicated to Abū 'l-Ghāzī 'Abd Allāh Bahādur Khān, presumably one of the two Shāibānids thus styled, who reigned from 946/1539 to 947/1540 and from 991/1583 to 1006/1598 respectively,

A commentary on the *Āyat al-Kursī* : **I.O. D.A.** 77a.

¹ In the Sahāranpūr district.

27. **Nizām al-Dīn** b. 'Abd al-Shakūr Fārūqī **Thānēsari** Balkhī was the nephew, son-in-law and *khatīfah* of Jalāl al-Dīn M. b. Maḥmūd Thānēsari (see § 25 above). "When towards the end of A.H. 1014 (A.D. 1606), the first year of Jahāngīr's reign, this emperor's rebellious son, Sultān Khusrau, fled from Akbarābād and passed through Thānīsar, he called upon Shaikh Nizām al-dīn, who incurred thereby the emperor's displeasure, and had to leave India. Before going to Balkh, where he finally settled and died, the 8th of Rajab, A.H. 1035 or 1036¹ (A.D. 1626, April 5, or 1627, March 25), he performed the pilgrimage, and composed during his stay in the holy cities two commentaries on 'Irāqī's *Lama'āt* . . ." (Ethé col. 337, cf. *Tūzūk i Jahāngīrī*, tr. Rogers and Beveridge, i p. 60).

- (1) Commentary on Sūrahs i and lxxviii-cxiv: I.O. D.P. 7 (with lacunae. A.H. 1114) 1184b (Sūrah i only).

This is no doubt identical with the *Riyāḍ al-quḍs* mentioned in the *Sawāṭi' al-anwār*, where it is described as a commentary on the last two sections of the *Qur'ān*, and with the *Tafsīr i Nizāmī* mentioned by Raḥmān 'Alī.

- (2) *Malfūẓ i Shaikh Nizām al-Dīn Thānēsari*: *Āṣafīyah* i p. 488 no. 843 (A.H. 1026).
- (3) *Sharḥ i Lama'āt [i Makkī or Madanī?]*, one of his two commentaries on the *Lama'āt* of 'Irāqī: Bodleian 1254.

[*Haft iqlīm* no. 381, *Sawāṭi' al-anwār* (Ethé 654) fol. 393a, *Ḥadā'iq al-Ḥanafīyah* 401, Raḥmān 'Alī 241, *Khazīnat al-aṣfiyū* i 463.]

28. **Shāh Muḥammad** b. 'Abd Muḥammad² b. Sultān 'Alī b. Faṭḥ Allāh Arkasā'i Rustāqī Badakhshī, commonly called **Mullā Shāh** and surnamed Lisān Allāh, was a noted saint of the Qādirī order and the spiritual director of Shāh-Jahān's eldest son Dārā-Shukūh. Born at Arkasā, a village near Rustāq in Badakhshān, he settled in India in 1023 (A.D. 1614-15), became a disciple of the celebrated saint Miyān Mir of Lahore, and died

¹ According to Raḥmān 'Alī he died in 1024.

² Rieu's "Mullā 'Īdī" is probably a corruption of Mullā 'Abdī.

in 1072 (A.D. 1662-3) according to the *Mir'āt al-khayāl*, but in 1069 according to the *Khazīnat al-aṣfiyā'*. According to Beale's *Miṣṣiḥ al-tawārīkh* (Āgrah 1849), p. 402, the inscription on his tomb gave the date 1070.

Shāh i tafāsīr (a chronogram) or *Tafsīr i Shāh*, a commentary, partly in Persian and partly in Arabic, on Sūrahs i-iii and xii, composed in 1057 (A.D. 1647):—

I.O. D.P. 1420 (contemporary with author and corrected by him), **Bānkipūr** iii 326 (18th cent.), **Ivanow** 969 (not quite complete. End of 17th century), **Rāmpūr** (Nadhīr Aḥmad 9. Only Sūrahs i-iii ?).

His mathnawīs and other poetical works will be mentioned hereafter.

[*Nuskah i aḥwāl i Shāhī* (Rieu Suppt. 130), *Mir'āt al-khayāl* 127, *Khazīnat al-aṣfiyā'* i 172, Rieu ii 690, etc. Portrait in Binyon and Arnold : *The Court Painters of the Grand Moguls*, pl. xxxiii.]

29. **Sultān b. Saiyid Khwājagī Ḥusainī** composed in 1083/1672-3 at Jalēsar

Tafsīr i Sūrat al-Wāqī'ah (lvi) : **Ivanow** Curzon 336.

30. Muḥammad **Ṣafī** ibn Walī **Qazwīnī**, the author of the *Tuhfat al-akhyār* (Rieu i 125) and the *Anīs al-ḥujjāj* (Rieu iii 980), dedicated to Zēb al-nisā', Aurangzēb's daughter—

Zēb i tafāsīr, a large commentary of which the fifth volume was completed in 1081/1670-1 and the last probably in 1087 (vid. Rieu iii 980) : **Bodleian** 1810 (Sūrahs viii-xii. Probably an autograph).

31. **Muḥammad Amīn al-Ṣiddiqī al-'Alawī al-Ḥusainī** composed by order of Aurangzēb (who reigned from 1069/1659 to 1119/1707)—

Tafsīr i Amīnī : **Aṣafiyyah** i p. 562 no. 165.

32. **Mīrzā Nūr al-Dīn Muḥammad**, who received from Aurangzēb the title of **Ni'mat Khān**, who used the *takhalluṣ*

“**‘Ālī**”, and who is well known as the author of the *Waqā’i’ i Ḥaidarābād*, the *Bahādur-Shāh-nāmah* and other works, died in 1121/1709–10 or 1122/1710.

Ni’mat i ‘uzmā, a *tafsīr* begun in 1112/1700–1, completed in 1115/1703–4 and dedicated to Aurangzēb: I.Ḥ. 3280, **Ivanow** Curzon 337.

The Qur’ānic verses quoted in ‘Ālī’s *Waqā’i’ i Ḥaidarābād* are explained in a work entitled *Tuḥfat al-wad’i’ fī ḥall daqā’iq al-Waqā’i’* and completed in 1204 by Kamāl al-Dīn Aḥmad Ṣiddiqī: **Būhār** 480 (1).

[Ethé 1659, etc., etc.]

33. **Jamāl al-Dīn M. b. Ḥusain Khwānsārī** was a lecturer at Iṣfahān and the author of several *ta’līqāt* and other works (cf. I.Ḥ. 877, 884, 916, 1398). According to I.Ḥ. 1398 he wrote a *Risālah fī ‘l-raḡ’ah* for Shāh Ḥusain the Ṣafawī (who reigned from 1694 to 1722), and according to the *Rauḍāt al-jannāt* he died on 26 Ramaḍān 1125/1714 and was buried at Iṣfahān in the tomb built by Shāh Sulaimān for his father. He cannot therefore be the author of the

*Mawā’id al-Raḥmān fī tarjamat al-Qur’ān*¹, a translation made by order of Nādir Shāh (reigned 1148/1736–1160/1747), which was published at [**Bombay**] in [1893°] and ascribed in the publisher’s colophon to Jamāl al-Dīn Khwānsārī².

[*Rauḍāt al-jannāt* 155, *Qīṣaṣ al-‘ulamā’* 208.]

34. For a translation made by order of Nādir Shāh (reigned 1148/1736–1160/1747) see § 33 above.

35. Quṭb al-Dīn Aḥmad b. ‘Abd al-Raḥīm called **Walī Allāh Dihlawī** [b. 1114/1703, d. 1176/1762–3] was a traditionist and theologian of great celebrity in India, who wrote numerous works in Arabic and Persian.

¹ This title is not mentioned in the work itself and may be the invention of the publisher.

² A translation of the *Qur’ān* is mentioned among the works of his father, Ḥusain b. Jamāl al-Dīn M., who died in 1099/1688 (see *Amal al-āmīl* 42, *Rauḍāt al-jannāt* 196–8, *Qīṣaṣ al-‘ulamā’* 207, I.Ḥ. 564).

- (1) *Fath al-Rahmān bi-tarjamat al-Qur'ān*, an annotated Persian translation of the *Qur'ān* completed A.H. 1151: **Aṣafiyah** i p. 566 no. 204, **Bānkīpūr** Pers. Hand-list 1140-1, **I.O. D.P.** 15, **Ivanow** Curzon 331, **Peshawar** 43A.

The published *Qur'āns* accompanied by this translation usually contain also one or more of the following: (i) the Urdu translation of Rafī' al-Dīn Dihlawī; (ii) that of 'Abd al-Qādir Dihlawī; (iii) the Arabic commentary of the Jalālain; (iv) that ascribed to Ibn 'Abbās; (v) the Arabic *Tabṣīr al-Rahmān* of al-Mahā'imī; (vi) the *Mawāhib i 'alīyah* (see p. 12); (vii) the Persian commentary ascribed to Sa'dī (see p. 6); (viii) the *Tabjīl al-Tanzīl* (see p. 31); (ix) the *Fath al-'Azīz* (see p. 24); (x) the Urdu *Tafsīr al-Furqān* of Abū M. 'Abd al-Ḥaqq; (xi) the Urdu *A'zam al-tafāsīr* of Raḥīm Bakhsh Dihlawī; (xii) an Urdu translation of the *Mawāhib i 'alīyah*. These are indicated in the following list of editions by the same numbers as are prefixed to them above.

Editions: **Delhi** ¹ 1283° (+ i + iv), 1285°* (+ i + ii), 1286° (+ i + v), 1286°* (+ ii), 1293° (+ i + ii), 1294° (+ i + ii), 1299° (+ i + ii + vii), 1889° (+ i + ii ?), 1889† (+ i + vi + ix), [1890° (+ ii + viii. Pp. 1-54 only), 1890† (+ i + ii), [1891° (+ x). Pp. 1-110 only], [1893° (+ i + ix + xii). Pp. 1-36 only ?], 1314-7° (+ i + ii + vii + xi), 1315° (+ i + ii), **Meerut** 1284°* (+ i + iii), 1285° (+ ii + iv), 1286° (+ i + iii + iv), [1869° (+ i)], 1292° (+ ii + iv), 1296° (+ i + iii), 1299° (+ i + iii + iv), **Cawnpore** 1289°, **Bombay** 1290°* (+ vi), 1295-7°* (+ vi), 1303-7° (+ vi), **Sialkot** [1899° (with anonymous English and Urdu translations). Pp. 1-31 only ?], [**Lucknow** 1899-1902° (+ x)].

The *Fath al-Rahmān* has, moreover, been published several times at Lahore as an accompaniment to the Panjābī *Mūdiḥ i Furqān* or *Tafsīr i Muḥammadī* of M. b. Bārak Allāh (Vol. i first published in 1288°* and for the fifth time in 1321*, but all the seven volumes do not seem to have been reprinted with equal frequency). Many of these editions omit Walī Allāh's preface, but it is contained in the Meerut editions of 1284, 1285, and 1292, and in the Delhi edition of 1294.

¹ The place of printing is not specified in all these editions, but even where this is not done the name of the press is regularly given.

Turkish translation : *al-Tafsīr al-jamālī 'alā 'l-tanzīl al-jalālī* by M. Khair al-Dīn Khān Ḥaidarābādī. Edition : **Būlāq** 1294°.

- (2) *al-Fauz al-kabīr fī uṣūl al-tafsīr*: **Āṣafīyah** i p. 566 no. 259, **I.O. D.P.** 25, **D.A.** 279d, **Peshawar** 43A.

Editions : **Chinsurah** 1249*, **Lahore** 1883†, and, in an Arabic version, **Delhi** 1297° (as an appendix to Mu'in b. Ṣafī's *Jāmi' al-bayān*), [**Cairo** 1880?°] (on the margin of al-Firūzābādī's *Sufar al-sa'ādat*).

The fifth and last chapter of this work is in Arabic and contains explanations of Qur'ānic words and phrases in the order in which they occur. It has the independent title *Fath al-Khabīr bi-mā lā budd min ḥifẓih fī 'ilm al-tafsīr*, and has been transcribed (see **Cairo Arab. Cat.** i 200) and published (**Lucknow** 1289°) as a separate work.

[His autobiography ed. and tr. **Hidāyat Ḥusain** in **JASB.** 1912 pp. 161–75, *Ithāf al-nubalā'* 428, *Ḥadā'iq al-Ḥanafīyah* 447, **Rahmān 'Alī** 250, **Brockelmann** ii 418, *Ency. Isl.* i 971, **Bānkīpūr Arabic Cat.** v no. 125.]

36. Saiyid **Qamar al-Dīn** b. Munib Allāh b. 'Ināyat Allāh **Aurangābādī** [b. 1123/1711–12 at Bālāpūr near Burhānpūr, d. 1193¹/1779 at Aurangābād] belonged to a family of Khujandī Saiyids who had settled at Bālāpūr. He was a friend of Ghulām 'Alī "Āzād" Bilgrāmī who in his *Subḥat al-marjān* (pp. 101–13) gives an account of him and a number of extracts from a Ṣūfistic work of his entitled *Maẓhar al-nūr*.

- (1) *Nūr al-karīmatain*, a commentary on verses 28–29 and 33 of Sūrah xxxiii : **I.O. D.P.** 30, **Āṣafīyah** i p. 496 no. 911 (? Author not named). Editions : 1307 and/or 1308 (**Āṣafīyah** ii 1358).
- (2) *Risālah i jawāb i su'ālāt i ba'd i mulḥidīn az malāhidah i Hindūstān* : **Āṣafīyah** ii 1342.
- (3) *Risālah i Nūr u zuḥūr* : **Āṣafīyah** ii 1346.

¹ In the **Āṣafīyah** Catalogue the date of his death is given as 1195.

(4) *Risālah i su'āl u jawāb i arba'ah* : *Āṣafīyah* ii p. 1344.

[*Khizānah i 'āmīrah* 380, *Subḥat al-marjān* 101-13, *Ḥadā'iq al-Ḥanafīyah* 452, Raḥmān 'Alī 170.]

37. Ḥāfiẓ **Ghulām Muṣṭafā** b. M. Akbar **Thānēsari** Dihlawī was, according to his own statement in the preface to his *tafsīr*, the author of a large medical work entitled *Tibb i Muṣṭafawī*, an Arabic work entitled *Madā'ih al-Qādirīyah* and a Persian commentary thereon, as well as of several theological treatises.

(1) *Baḥr al-'ulūm al-Islāmīyah* or [*al-*] *Tafsīr al-Muṣṭafawī*, a comprehensive commentary completed in 1191/1778, which takes into account the 11 'ulūm : (1) *rasm al-khatt*, (2) *wuqūf*, (3) *tajwīd*, (4) *qirā'āt i sab'*, (5) *tafsīr*, (6) *'aḳā'id i ahl al-sunnah wa-'l-jamā'ah*, (7) *fiqh*, (8) *taṣawwuf*, (9) *sulūk*, (10) *ma'ārif wa-ḥaḳā'iq*, (11) *ḥadīth i Nabawī*.—I.O. D.P. 2A (Sūrahs i-xviii), 2B (i-xviii), **Rāmpūr** (Nadhīr Aḥmad 12. Complete).

Notes on the orthography of the text from this commentary have been printed in *Qur'āns* published at **Lucknow** in 1282*, 1866* and 1286*, at **Delhi** in 1283° and 1292*, at **Meerut** in 1284-5* and 1296°, and at **Lahore** in 1284*.

(2) *Shukhūs al-hikam*, a Persian commentary on the *Fuṣūṣ al-hikam* of Ibn 'Arabī (vid. Brockelmann i 442) : *Āṣafīyah* i p. 448.

38. Sulaimān b. Ibrāhīm **al-Naḥīfī** died in 1199/1784-5 according to the Ḥamīdiyah Catalogue.

Latā'if al-tafsīr : **Ḥamīdiyah** p. 103 no. 19.

39. **M. Ridā** b. M. Amīn **Hamadānī**, the controversialist and opponent of the English missionary Henry Martyn, was resident at Tabriz in 1823.

(1) *Durr al-naẓīm*, "an exposition of verses in the *Kur'ān*, preceded by an epitome of the principles of its interpretation" :—Edition : [**Persia**] 1279°.

- (2) *Irshād al-muḍillīn fī ithbāt nubuwwat Khātam al-Nabīyīn*, a rejoinder to Henry Martyn's attacks on Islam: **Browne** Pers. Cat. 9, 10 v.

Translation: S. Lee: *Controversial tracts* (see below) pp. 161–450.

[S. Lee: *Controversial tracts . . . by the late Rev. Henry Martyn . . .* (Cambridge 1824), pp. cxviii–cxxi.]

40. 'Abd al-'Aziz Dihlawī, the eldest son of Walī Allāh Dihlawī (see p. 20), was noted as an author, teacher, and reformer. He was born in 1159¹/1746 and died in 1239/1824. His best-known works are: (1) *Bustān al-muḥaddithīn*, (2) *Sirr al-shahādatain* (in Arabic), (3) *Tuḥfah i Ithnā-'Ashariyah*, (4) 'Ujālah i nāfi'ah, and

(5) *Fath al-'Aziz*, often called *Tafsīr i 'Azīzī*, a commentary on Sūrahs i–ii 180 and lxvii–cxiv: **Āṣafiyaḥ** i p. 566 nos. 290 (i–ii 135), 293 (lxvii–cxiv), **Bānkipūr** Pers. Hand-list 1142–4, **I.O.** D.P. 22A (i–ii 180), 22c (lxvii–cxiv), **Berlin** 52 (5) (a fragment).

Editions: **Calcutta** 1248* (section 29 only?), 1249* (i–ii 180), **Lucknow** 1268* (section 30 only?), **Lahore** 1294* (section 30 only?), 1881† (sections ?), 1883† (probably sections 1, 29 and 30), 1890† (section 29), 1894† (section 1), **Bombay** 1294–5* (sections 1, 29 and 30), 1889° (section 30 only?), **Delhi** 1889 † (see p. 21), [**Delhi** 1893°* (pp. 1–36 only ?)].

Editions of 1259 and 1300 are mentioned without specification of the place of publication in *Āṣafiyaḥ* i p. 566 nos. 146–8 and p. 564 no. 409.

Urdu translations of the 29th and 30th sections (at least) have been published.

[*Āthār al-ṣanādīd* iv 69, *Ithāf al-nubalā'* 296, *Kamālāt i 'Azīzī* (an Urdū biog. by Nawwāb Mubārak 'Alī **Khān**, Meerut 1873), *Hadā'iq al-Hanafīyah* 470, Raḥmān 'Alī 122.]

41. Muḥammad **Rafi'** al-Dīn Dihlawī, the second son of Walī Allāh Dihlawī (see p. 20), is known as the author of an

¹ He was given in consequence the chronogrammatic name of Ghulām Ḥalīm.

Urdu translation of the *Qur'ān* and other works. He died in 1249¹/1833-4.

(1) A discussion of Sūrah li 56 composed in 1203/1788: **I.O.** D.U. 30, D.P. 1145.

(2) A discussion of liv 1 (probably by Rafī' al-Dīn and probably identical with the *Risālah i Shaqq al-qamar* mentioned by his biographers): **I.O.** D.P. 1145.

[*Āthār al-ṣanādīd* iv 91, 'Garcin de Tassy ii 518, *Ḥadā'iq al-Hanafīyah* 469, Raḥmān 'Alī 66.]

42. Saiyid M. **Walī Allāh** b. Aḥmad 'Alī **Farrukhābādī**, the author of a *Tārīkh i Farrukhābād*, was born at Sāndī in 1165/1751-2, settled permanently at Farrukhābād in 1196, and died in 1249/1833-4.

Naẓm al-jawāhir wa-naqd al-farā'id, an extensive commentary begun in 1233 and completed in 1242: **Nadhīr Aḥmad** 14 (Library not specified. Sūrahs xvi-xxx, i.e. vols. ii and iii).

[Garcin de Tassy iii 288, *Ḥadā'iq al-Hanafīyah* 471, Raḥmān 'Alī 252, Rieu 959.]

43. Maulawī Saiyid **Ṣafdar 'Alī** b. Saiyid Ḥaidar 'Alī Riḍawī **Dihlawī**, who was according to *Khudā Bakhsh* a *mujtahid* of independent means resident at Faiḍābād, completed in 1253/1837-8

Aḥsan al-ḥadā'iq, a commentary on Sūrah xii: **Bānkipūr** Pers. Hand-list 1101 (cf. *Maḥbūb al-albāb* p. 12).

44. Maulawī **Muḥammad Sa'id Aslamī** Nā'iṭī Shāfi'i Madrasī died in 1272/1855-6 according to the Āṣafīyah Catalogue ii p. 1336 no. 278. According to Raḥmān 'Alī he translated 'Abd al-'Azīz Dihlawī's *Tuḥfah i Ithnā-'Asharīyah* into Arabic and wrote also [notes on ?] a work entitled *Safīnat al-najāṭ*.

(1) *Mawāhib al-Raḥmān*, a commentary of which the last two sections were lithographed at **Madras** in 1261*.

¹ In 1238 according to the *Ḥadā'iq al-Hanafīyah*.

- (2) [*al-*] *Ta'liqāt al-razīnah fī sharḥ al-Safīnah*: Āṣafīyah ii p. 1336 no. 278 (in the section relating to Persian *kalām*).
[Raḥmān 'Alī 22.]

45. Saiyid **Rajab 'Alī Khān** Bahādur was Mir Munshī to the Panjāb Board of Administration.

- (1) *Kashf al-ghitā'*, a Shī'ite commentary on Sūrah lxxvi (*al-Insān*) composed in 1266 : I.H. 2640 :—Editions : **Lahore** 1851*, **Bombay** [1862°] (together with *Sirr i akbar*), **Ludhiana** 1285* (together with *Sirr i akbar*).
(2) *Sirr i akbar*, a Shī'ite commentary on Sūrah lxxxix (*al-Fajr*) composed in 1267 :—Editions : **Lahore** [1851 ?*], **Bombay** [1862°] (together with *Kashf al-ghitā'*), **Ludhiana** 1285* (together with *Kashf al-ghitā'*).
(3) *Ifādāt i 'aliyah*, poems :—Edition : **Bombay** 1279° (2nd edition).

46. Saiyid Muḥammad 'Abd al-Ḥakīm ibn Muḥammad 'Abd al-Raḥīm Dihlawī composed in 1293/1876
Tafsīr i wajīz :—Edition : **Delhi** 1295*.

47. Ḥakīm Saiyid **Muḥammad Ḥasan** b. Karāmat 'Alī **Amrōhawī** (or Amrōhī) [b. *circ.* 1250/1834–5] was a pupil of Faḍl i Ḥaqq **Khairābādī** and others, and, as a Ṣūfī, a disciple and *khalīfah* of Saiyid Ḥadrat Shāh Ṣāhib of Rāmpūr. He was a professor in the Ajmēr College, from which he retired on a pension in 1887, and practised also as a physician. M. Idrīs mentions seventeen of his works.

- (1) *Ma'ālimāt*¹ *al-asrār fī mukāshafāt al-akhyār*, or *Tafsīr i Ḥadrat-Shāhī* :—Edition : **Delhi** 1295*.
(2) *al-Ta'wīl al-muḥkam fī mutashābih Fuṣuṣ al-ḥikam*, a Persian commentary on the *Fuṣuṣ al-ḥikam* of Ibn 'Arabī :—Edition : **Lucknow** 1893°.
(3) *Ta'wīlāt i Rāsikh*, Ṣūfism :—Edition : **Delhi** 1886† (cf. Āṣafīyah i p. 406 nos. 307 and 1099).

[M. Idrīs 75.]

¹ *Ma'ālimāt*, as the author explains in his preface, is 'the plural of the plural *Ma'ālim*.

48. Saiyid Abū 'l-Taiyib M. **Şiddiq Ḥasan** b. Aulād Ḥasan ¹ b. Aulād 'Alī Ḥusainī Bukhārī Qanaujī was born on 19 Jumādā I 1248/1832 at Barēli. He was educated at Delhi and elsewhere. Invited to Bhōpāl by Sikandar Bēgam (d. 1285/1868), he settled there in 1275/1858 and served her first in the Secretariat and afterwards as Superintendent of the work of compiling a history of Bhōpāl.

In the reign of Shāh-Jahān Bēgam he became Superintendent of Education and subsequently Mīr Munshī with the titles of Mīr Dabīr and Khān. In 1871 the Bēgam married him and appointed him Second Minister with the title of Mu'tamad al-mahāmm. In the following year she abolished this office and conferred on him the titles of Nawwāb Wālā-Jāh Amīr al-Mulk. Thenceforward he usurped more and more of the functions of rulership until in 1885 he was deposed by the Government of India and deprived of his titles. He died at Bhōpāl on 20 February 1890 ².

Misgovernment and oppression are given in the contemporary press as the reasons for the Nawwāb-Consort's deposition, but he incurred criticism on other grounds also, including supposed disloyalty and "Wahhābism". ³ He belonged in point of fact to the sect of the Ahl i Ḥadīth (often erroneously called Wahhābīs), who reject the principle of *taqlīd* and are distinguished by puritanical tendencies.

His literary output, in Arabic, Persian, and Urdu, was very considerable. In the *Ency. Isl.* the number of his works is given as 222. His most important work in his own opinion (at the time of writing the *Iksīr*) was his Arabic commentary on the *Qur'ān*.

(1) *Ifādat al-shuyūkh bi-miqdār al-nāsikh wa-'l-mansūkh* composed in 1286 :—Editions : Cawnpore 1288-9*, Lahore 1900°.

¹ S. Aulād Ḥasan Qanaujī was a scholar of some note, a pupil of 'Abd al-'Azīz Dihlawī and a disciple of Saiyid Aḥmad Barēlawī (see *Ency. Isl.* i 190), with whose *jihād* he was associated (*Ithāf al-nubalā'* 235, cf. Rahmān 'Alī 24, where he is called S. Āl i Ḥasan).

² The statement of Sulṭān-Jahān Bēgam that he died on 2 Rajab = 22 February seems to be incorrect.

³ Interference with time-honoured *bida'* was one of the manifestations of "Wahhābism" that caused offence at Bhōpāl.

- (2) *Iksīr fī uṣūl al-tafsīr* (a chronogram=1289, but 1290 is mentioned as the current year in the preface) based mainly on H. Kh.'s *Kaṣṣh al-ẓunūn* and Walī Allāh Dihlawī's *Fauz al-kabīr* (see p. 22) and intended as an introduction to his Arabic commentary *Faḥ al-bayān fī maqāṣid al-Qur'ān* (see Ellis ii 370):—Edition: **Cawnpore** 1290-1*.

Other works by this author will be mentioned hereafter.

[Autobiographies in several of his works, e.g. *Iṭḥāf al-nubalā'* pp. 263-71, *Iksīr* 114 foll., *An interpreter of Wahabism* (a translation printed at Calcutta in 1884 of an Urdu work entitled *Tarjumān i Wakhābīyah*) 45 foll. (see also translator's preface, and, for biographies prefixed to other works, Ellis ii coll. 370 and 373): *Shāh-Jahān Bēgam, Tāj-ul Ikbāl* (tr. Barstow, Calcutta 1876) 149-59: *The Pioneer* 29-10-1885 p. 1b: *The [Poona] Daily Telegraph* 29-10-1885 p. 3a: *The Indian Mirror* 1-11-1885 p. 2e: *The Times of India* (weekly ed.) 6-11-1885 pp. 1c, 12b, 18c: *Affairs in Bhopal. A defence of the Nawab Consort* (a pamphlet originally published by the Lahore Ahl i Ḥadīth newspaper *Ishā'at al-sunnah* and subsequently, as a supplement, by the *Advocate of India*, Bombay 1887): *The Poona Observer* 22-2-1890 p. 2g: *The Pioneer* 25-2-1890 p. 1b, 26-2-1890 p. 6b: *The Times* 3-3-1890 p. 7: Raḥmān 'Alī 94: Brockelmann ii 503: Sulṭān-Jahān Bēgam, *An account of my life* (tr. Payne, London 1912) pp. 143-5, etc., etc. (portrait facing p. 144): *Ency. Isl.* under Ṣiddīq Ḥasan Khān, where an Urdu biography, *Ma'āthir i Ṣiddīqī*, by his son, 'Alī Ḥasan Khān, Lucknow 1924-5, is mentioned.]

49. APPENDIX

(Works mainly, but not exclusively, of uncertain date)

(a) Titled or quasi-titled Commentaries

- (1) *Aḥsan al-qasaṣ* (on Sūrah xii), ascribed to Mu'īn al-Dīn Juwainī in the Ṭihrān edition of 1278° is really by Mu'īn al-Dīn Farāhī (see p. 11).

- (2) *Anīs al-murīdīn wa-raudat al-muḥibbīn* (on Sūrah xii), by Abū Naṣr A. b. A. b. Naṣr al-Bukhārī: **Bānkipūr** Pers. Hand-list 1103 (A.H. 1001).
- (3) *Aṣḍaq al-bayān*: **Bānkipūr** Pers. Hand-list 1102 (Sūrahs vii–xvii. A.H. 1038).
- (4) *Āthār al-akḥbār*, a translation of the fragmentary Arabic commentary ascribed to the Imām al-Ḥasan al-‘Askarī: **I.O. D.P.** 14 (A.H. 1078).
- (5) *Baḥr al-asrār*, a metrical (mathnawī) commentary on Sūrah i, by Muẓaffar ‘Alī Ni‘matallāhī: **Berlin** 8 (12).
- (6) *Baḥr al-ma‘ānī*, by M. b. Khwājagī b. ‘Aṭā’ Allāh called Khāwand Miyān: **Bānkipūr** Pers. Hand-list 1104 (Sūrahs lxxviii–cxiv. A.H. 1088).
- (7) *Ḍiyā’ al-tafāsīr*, by M. Ṣādiq Mūsawī Khwānsārī:—Editions: **Ṭihrān** 1285–6°, 1299°.
- (8) *Intikhāb i tafsīr i Surah i Muzzammil* (lxxiii), by Ṭā-Hā Quṭb al-Dīn Qādirī Katānawī: **I.O. D.P.** 1169.
- (9) *Istiṣā’ al-ifhām wa-’stifā’ al-intiqām*, Shī’ite controversial exposition of Qur’ānic passages, by Saiyid Ḥāmid Ḥusain (nineteenth century)¹:—Edition: **Lucknow** 1315°.
- (10) *Ḥāmī’ laṭā’if al-basātīn*, a mystical interpretation of Sūrah xii (Joseph) in 60 *fuṣūl*, by Ṭāj al-Dīn Saif al-Naẓar Jamāl al-Dīn Abū Bakr b. Aḥmad b. Muḥammad b. Zaid al-Ṭūsī (acc. to Ivanow) or Ṭāj al-Dīn Abū Bakr Aḥmad b. M. Yazīd al-Ṭūsī (acc. to Bāyazīd Cat.) or T. al-D. A. b. M. b. Z. al-Ṭūsī (acc. to As‘ad Efendī Cat.): **As‘ad** 94, **Bāyazīd** 287–8, **Ivanow** 1241.
- (11) *Ḥawāhir al-tafsīr*, by Majd al-Dīn Khāṣṣah Shīrāzī: **Peshawar** 156 (sections 1–10 only).
- (12) *Ḥilā’ al-adḥḥān wa-jilā’ al-aḥzān*² *fī tafsīr al-Qur’ān* or *Tafsīr i Kāzarūnī*, a Shī’ite commentary by Abū’l-

¹ See I.H., Editor’s preface, p. 3.

² I.H. reverses the order of these two phrases.”

Maḥāsīn Ḥusain b. Ḥasan al-Jurjānī al-Kāzarūnī : I.H. 771, **Bāyazīd** 215-6, **Būhār** 149 (Sūrahs i-xvi. 16th cent.), 150 (Sūrahs xix-cxiv. A.H. 971).

- (13) *Kalīmāt i Yūsufī* (on Sūrah xii) : **Peshawar** 100 (3).
- (14) *Kashf al-asrār*,¹ by Abū 'l-Faḍl A. b. M. Pazdawī : **As'ad** 145, 146 (Sūrahs i-vi and xxvi-cxiv).
- (15) *Lawāmi' al-tanzīl sawāṭi' al-ta'wīl*, a Shī'ite commentary begun by Saiyid Abū 'l-Qāsim b. al-Ḥusain Riḍawī Qummī², and continued (after vol. 13 apparently) by his son, Saiyid 'Alī al-Ḥā'irī :—Edition : **Lahore** 1883†—(cf. *Āṣafiyyah* vol. i p. 566, nos. 199-202, 254). The 14th volume (Sūrahs xv 2-xvi) was written in 1324-5 and published in 1326*. Vols. 6, 8, 9, and 13 (1899-1907) are in the British Museum.
- (16) *Lum'at al-tafsīr*, concise comm. on whole *Qur'ān* : **Leyden** iv 1709.
- (17) *Ma'ālim al-tanzīl*. See *Tarjamah i Ma'ālim al-tanzīl*.
- (18) *Majma' al-bihār*, an attempt to show that all the Shī'ite doctrines are deducible from Sūrah i, by Muẓaffar 'Alī Ni'matallāhī (cf. no. 5) **Berlin** 8 (8).
- (19) *Mazhar al-Haqq* : *Āṣafiyyah* i p. 566 no. 286, **Bānkipūr** Pers. Hand-list 1129 (19th cent.).
- (20) *Miṣbāḥ al-'āshiqīn*, on Sūrah xciii, compiled by Bahā' [al-Dīn] b. (?) Maḥmūd b. Ibrāhīm from other commentaries, traditions, and the writings of Ḥamīd al-Dīn Nāgaurī (see p. 5) : *Āṣafiyyah* i p. 478, **Bodleian** 1811, **Ivanow** 1298 (1), **Curzon** 435.
- (21) *al-Muḥīṭ al-a'ẓam fī tafsīr al-Qur'ān*, by Ḥaidar al-Ḥusainī al-Āmulī : **Ivanow** 1142 (11) (short extract only).

¹ H. Kh. mentions a *tafsīr* entitled *Kashf al-asrār* by "al-Imām al-Bazdawī".

² The author was living at Lahore in the seventies of last century. Several books by him will be mentioned in the course of this work.

- (22) *al-Mustakhḥaṣḥ fī 'l-tafsīr* (a glossary ?), by Ḥāfiẓ al-Dīn Bukhārī¹ : **Fātiḥ** 645.
- (23) *Qiṣṣah i Yūsuf* (in 40 *majālis*) : **Cairo** p. 523.
- (24) *Qiṣṣah i Yūsuf* (beg. *al-Hamd lillāh . . . al-a'lā 'lladhī tawāda*, etc.) : **I.O. D.P.** 12 (incomplete).
- (25) *Rāhat al-Mu'minīn* (on lxvii), by Nūr Muḥammad :—
Edition : **Lahore** 1886†.
- (26) *Risālah i Alif Lām Mīm Ghulibat al-Rūm*, on xxx 1-5, **Shī'ite** : **de Jong** 182 (11) (A.H. 860).
- (27) *Risālah i idh qāla Yūsufu li-abīhi*, on Joseph's dream (xii 4-6), **Shī'ite** : **de Jong** 182 (3) (A.H. 860).
- (28) *Risālah i Rūh*, on xvii 87, **Shī'ite** : **de Jong** 182 (5) (A.H. 860).
- (29) *Risālah i sharḥ i suwar i arba'ah*, by Ghulām Jilānī : **Aṣafiyaḥ** i p. 566.
- (30) *Riyād al-abrār*, by Muḥammad Ṣādiq b. 'Abd al-Bāqī b. 'Izz al-Dīn Farghānī : **Aṣafiyaḥ** i p. 566.
- (31) *Shifā' al-qulūb*, after a *faṣl* on the *faḍā'il i Qur'ān* gives a Ṣūfistic commentary on Sūrah xxxv 29. Date (of composition or copying ?) 833/1429 : **Berlin** 182a.
- (32) *Surūr al-arwāḥ* [fī tafsīr ba'd al-āyāt al-Qur'āniyah 'alā 'tiqādāt al-Rawāfiḍ] : **Cairo** p. 408.
- (33) *Tabjil al-Tanzīl*, by Saiyid Abū Maṣṣūr M. b. M. 'Alī :—
Editions : **Delhi** [1890°. Pp. 1-54 only ?], **Delhi** [1903°. Pt. i (i-ii 253) only ?].
- (34) (*Tafsīr i Abū Bakr b. 'Umar b. Abī 'l-Faḍl*), commentary on parts of the *Qur'ān* : **Ellis-Edwards** p. 1 (A.H. 867).

¹ The person usually so called, Abū 'l-Faḍl M. b. M. b. Naṣr, died in 693/1294 (see *al-Jawāḥir al-muḍī'ah* ii 121-2, *al-Fawā'id al-baḥiyyah* 199). Perhaps, as Horn suggested (ZDMG. 1900, p. 286), M. Pārsā al-Ḥāfiẓi al-Bukhārī (see above, p. 7) is the person really intended. If so, this work may be identical with the *Tafsīr i M. Pārsā* mentioned on p. 8 *supra*.

- (35) *Tafsīr i 'Alī 'Aẓīm Khān*, Shī'ite : **Būhār** 152-4 (Sūrahs i-xcix), **Nadhīr Aḥmad** 10 (half of Sūrah ii. Mirzā M. 'Alī **Khān's** Library, Lucknow).
- (36) *Tafsīr i asrār al-Fātiḥah*, by Mullā **Khair** Muḥammad Pashāwarī :—Edition : **Lucknow** 1890† (cf. *Āṣafiyah* i p. 562).
- (37) *Tafsīr i Āyat al-Kursī*, by M. Bāqir b. M. Taqī [al-Majlisī (?), who died in 1010/1601-2 or 1011/1602-3, see *Rauḍāt al-jannāt* 118, I.H. 360, etc.] : **Bānkipūr** Pers. Hand-list 1114.
- (38) *Tafsīr (Sharḥ acc. to the Cairo Cat.) i Āyat al-Kursī* : **Cairo** p. 524 ult.
- (39) *Tafsīr i Āyat al-sharīfah i Istikhlāf*, by M. Ḥasan :—Edition : **Ludhiana** 1891†.
- (40) *Tafsīr i 'azīz (?)*, by Mullā Ḥusain Kāshgharī : **Ross and Browne** 119 (Sūrahs xxxvi-xxxviii and lxxviii-lxxxix 14).
- (41) *Tafsīr i ba'd i suwar i Qur'ānī*, by Mu'in [?] b. Maḥmūd **Shīrāzī** : **Āṣafiyah** i p. 562 no. 302.
- (42) *Tafsīr i Dalīl al-Raḥmān*, by Dalīl al-Raḥmān b. **Khair** al-Dīn : **Bānkipūr** Pers. Hand-list 1115-20 (19th cent.).
- (43) *Tafsīr i Mubārak-Shāh*, by Mubārak-Shāh al-Iṣfahānī : **Nūr i 'Uṭhmāniyah** 444.
- (44) *Tafsīr i qasamhā i Qur'ān i Majīd*, by S. M. Ḥasan :—Edition : **Delhi** 1886†.
- (45) *Tafsīr i Safī*, metrical, by Ḥājji Mirzā Ḥasan 'Alī **Shāh** :—Edition : **Tihrān** 1308 (*Āṣafiyah* i p. 564 no. 241).
- (46) *Tafsīr i Sūrat al-Fātiḥah*, by Maulawī 'Ābid Ḥusain :—Edition : **Bulandshahr** 1894†.
- (47) *Tafsīr i Sūrat al-Fātiḥah*, by Abū Bakr Ḥusain al-Khālīdī : **As'ad** 89.
- (48) *Tafsīr i Sūrat al-Fātiḥah*, by al-Saiyid al-Ḥusainī al-Riḍawī 'Ubaid Allāh **Khān** al-Dihlawī surnamed **Mir Jumlah Bahādur Tarkhān** : **Ethé** 2698 (1).

- (49) *Tafsīr i Sūrah i Innā a'taināka* (cviii), by Abū 'l-'Iṣmat M. Ma'sūm b. Bābā Samarqandī : **Ivanow** 970 (2).
- (50) *Tafsīr i Sūrat al-Muddaththir* (lxxiv) : **Ethé** 1765 (5).
- (51) *Tafsīr i Sūrat al-Mulk* (lxvii), Shī'ite : **I.O. D.P.** 11b.
- (52) *Tafsīr i Sūrah i Muzzammil* (lxxiii), by Ghulām Jilānī : **Aṣafiyah** i p. 564 no. 308.
- (53) *Tafsīr i Sūrat al-Muzzammil* : **Ethé** 1765 (5).
- (54) *Tafsīr i Sūrat al-Naba'* (lxxviii), by 'Abd al-Raḥīm Samarqandī (d. 1018/1609-10) (?) : **Ḥamidiyah** p. 110 no. 156.
- (55) *Tafsīr i Sūrat al-Naba'*, by Ḥammāmī-Zādah : **Yahyā Efendi** 16.
- (56) *Tafsīr i Sūrat al-Qadr* (xcvii), by Ibrāhīm Darwīsh al-Bukhārī : **Āyā Şūfiyah** 411.
- (57) *Tafsīr i Sūrat al-Tauhīd* (cxii), by al-Saiyid al-Ḥusainī al-Riḍawī 'Ubaid Allāh Khān al-Dihlawī (see no. 48 *supra*) : **Ethé** 2698 (2).
- (58) *Tafsīr i Sūrah i Yā-Sīn*, by the same : **Ethé** 2698 (4).
- (59) *Tafsīr i Sūrah i Yā-Sīn*, Shī'ite : **I.O. D.P.** 11a.
- (60) *Tafsīr i Sūrah i Yūsuf* : **As'ad** 101.
- (61) *Tafsīr i Sūrah i Yūsuf* : **Bānkipūr** Pers. Hand-list 1127.
- (62) *Tafsīr i Sūrah i Yūsuf* : Chelebi 'Abd Allāh 19.
- (63) *Tafsīr i Sūrah i Yūsuf* : **Glasgow** (JRAS. 1906 p. 595 no. 1).
- (64) *Tafsīr i Sūrah i Yūsuf* : **Peshawar** 28.
- (65) *Tafsīr i Sūrah i Yūsuf* : See also *Qiṣṣah i Yūsuf* *supra*.
- (66) *Tafsīrāt i karīmah*, by Faiḍ M. Panjābī :—Edition : **Bombay** 1899†.

- (67) *Tanwīr al-dujā fī tafsīr sūrat Wa-'l-duḥā* (xciii), by M. Qamar al-Dīn :—Edition : **Lahore** 1904†.
- (68) *Tarjamah i Āyat al-Kursī* (ii 256), Shī'ite : **de Jong** 182 (4) (A.H. 860).
- (69) *Tarjamah i Ma'ālīm al-Tanzīl*, a translation of the well-known Arabic *tafsīr* of al-Baghawī : **Qarah Muṣṭafā** 100.
- (70) *Tauḍīh*: **Būhār** 151 (Sūrahs 1–22), **Ivanow** 968 (slightly incomplete. 16th cent. ?).
- (71) *Tauḍīh* (?) (different from the preceding) : **I.O. D.A.** 18.
- (72) *Tauḍīh* (identical with one of the preceding ?) : **Bānkipūr** Pers. Hand-list 1130 (16th cent.).
- (73) *Tuḥfat al-mu'minīn fī tafsīr i Pārah i 'Ammā yatasā'alūn*, metrical, by M. Farḥād Qandahārī :—Edition : **Lahore** 1905°.
- (74) *Wasīlat al-qabūl ilā Ḥadrat al-Rasūl* (on Sūrah i), by 'Abd al-Raḥīm b. Naṣr Allāh al-'Alawī :—**I.O. D.P.** 31.

(b) *Miscellaneous unidentified Commentaries*

(This section contains only a selection from the unidentified commentaries and fragments of commentaries mentioned in the catalogues)

- (1) On i–xvii, strongly Shī'ite : **Rieu** i 12b.
- (2) On i–xviii, Shī'ite : **Rieu** Suppt. 2.
- (3) On ix 41–xvii (not al-Sūrābādī) : **Bloch** 31 (13th cent.).
- (4) On xviii 75–xxv 22 : **Ellis-Edwards** p. 1 (13th–14th cent.).
- (5) On xxix 44–xxxviii 51 : **Ethé** 2697.
- (6) On xxxix–?, probably composed in 11th cent. : **Browne** Coll. (see **Edwards** in **Browne** Volume, p. 138).

- (7) On xlix-cxiv : **Leyden** iv 1691 (before A.H. 873).
 (8) On liii-cxiv (possibly al-*Sūrābādī*) : **Blochet** 30 (A.H. 780).

(c) *Anonymous Translations*

Anonymous translations are not infrequently to be found in Persian, Indian, and other manuscripts of the *Qur'ān*, and little would be gained by enumerating all those mentioned in the various catalogues. The following will serve as specimens :—

Ahlwardt 1031, 10246-7. **Āṣafiyah** i pp. 2-3 nos. 6-7. **Aumer** Arab. Cat. 10, 54. **Bānkipūr** Arab. Hand-list 1, 2, 8, 12-14 (?), 15-17, 19-20, 27, 29, 30-1, 58, 72, 82. **Blochet** i 24, 32. **Browne** Pers. Cat. 16-17. **Cairo** Arab. Cat. i pp. 4, 29. **Christensen-Østrup** 1. **Dorn** 12. **Dresden** 252. **Ethé** 2677, 2969. **Leyden** 1610-11. **Lindesiana** p. 57 (1). **Nadhīr Aḥmad** Arabic MSS. 3. **Rieu** i 6a, 7a, 7b, 8a (6 MSS., 1 of 14th cent., 1 of 15th, and 2 of 16th). **Rosen** M.A. no. 33. **Upsala** 373. **Vatican** 20 (55).

Browne Pers. Cat. 18 is apparently a Persian version detached from the *Qur'ānic* text.

A page from a *Qur'ān* dated A.H. 607 with an interlinear Persian translation is reproduced in Moritz's *Arabic Palæography*, Plate 87 (cf. Plate 85 for a similar *Qur'ān* of the twelfth century).

Anonymous translations have been lithographed or printed in *Qur'āns* published at the following places among others :—

[**Ṭīhrān**] 1260°, 1272°, **Ṭīhrān** 1283°, [**Bombay**] 1275°, **Bombay** 1279°, **Delhi** 1285°.

B. GLOSSARIES

50. Zain al-Dīn Muḥammad b. Abī 'l-Qāsim **al-Baqqālī** al-Khawārazmī (d. 562/1166-7) composed—

Tarājīm al-a'ājīm : Ḥ.Kh. ii 2877, **Āyā Ṣūfiyah** 4664 bis-4666, **de Jong** 128 (1), **Fātiḥ** 5176.

A revised and enlarged edition by Ṣārim b. M. al-Amāsī: **Leyden** iv p. 26 (A.H. 700).

51. **Abū Bakr** Ishāq b. Tāj al-Dīn Abī 'l-Ḥasan ['Alī¹] b. Abī Bakr ibn Abī Ṣā'id al-Ḥāfiẓ al-Ṣūfī al-Bakrī **al-Multānī** al-Ḥanafī called **Ibn al-Tāj** composed an Arabic work on the *manāsik al-ḥajj* (Ahlwardt 4046), another Arabic work entitled *Khulāṣat al-aḥkām bi-sharā'it al-īmān wa-'l-islām* (abridged in Arabic and Persian under the title *Khulāṣat al-dīn bi-sharā'it al-īmān wa-'l-yaqīn*. See Ahlwardt 1798-9), and in A.H. 717 at Multān

Khulāṣat Jawāhir al-Qur'ān fī bayān ma'ānī luḡhāt al-Furqān, Persian explanations or discussions of Qur'ānic words (one from each sūrah apparently): **Ahlwardt** 876 = **Berlin** 30 (autograph written at Cairo in 734).

[Brockelmann ii 220.]

52. The Amīr **S. 'Alī** b. Shihāb al-Dīn **Hamadānī**, the "Apostle of Kashmīr", a celebrated saint and the author of the *Dhakḥirat al-mulūk* and other works which will be mentioned hereafter, died in 786/1385.

Farhang i Mīr Saiyid 'Alī : **Bodleian** 1652.

[Rieu ii 447, etc.]

53. **al-Saiyid al-Sharīf** 'Alī b. M. **al-Jurjānī**, born in Sha'bān 740/1340 at Tāghū,² a village near Astarābād, was a pupil of Mubārak-Shāh the logician and of Akmal al-Dīn al-Bābartī (Br. ii 80), with both of whom he read at Cairo. In 779/1377-8 he was presented by al-Taftāzānī to the Muẓaffarid Shāh Shujā', who appointed him to a professorship in the Dār al-Shifā' at Shīrāz. When Timūr conquered Shīrāz in 789 he transferred al-Jurjānī to Samarqand. On Timūr's death he returned to Shīrāz and died there in 816³/1413. His works, more than 50 in number, were mainly Arabic text-books or commentaries on

¹ So Ahlwardt, but this name does not seem to be expressly mentioned in any of the manuscripts. The name is given most fully in the "Lehrbrief" Ahlwardt 154.

² Not Tādjū as in *Ency. Isl.*

³ In 814 according to al-'Ainī (quoted in *Fawā'id*).

popular text-books in Grammar, Logic, Rhetoric, Law, Philosophy, etc., but a few Persian works are ascribed to him, including the *Şarf i Mîr*, the *Naḥw i Mîr*, the *Şuḡhrā*, and the *Kubrā*.

Tarjumān al-Qur'ān,¹ Persian explanations of most of the words in the *Qur'ān* in the order in which they occur : **Ethé** 2699 (A.H. 858), **Browne** Pers. Cat. 19, '**Āshir** p. 175 no. 428 (?), **Ivanow** Curzon 338.

Two rearrangements of this work in alphabetical order have been preserved—

(1) By Tāj b. M. b. Ibrāhīm al-Hāshimī : **Ethé** 2700² (A.H. 858).

(2) By 'Ādil b. 'Alī b. 'Ādil al-Hāfiẓ : **Berlin** 36 (2), **I.O.** D.P. 530 (slightly defective. A.H. 1114).

[*Bughyat al-wu'āt* 351, *Majālis al-'ushshāq* 291, *Rashahāt* 106, *Ḥabīb al-siyar* iii 3, 89, *al-Fawā'id al-bahīyah* 125, *Rauḍāt al-jannāt* 497, Brockelmann ii 216, *Ency. Isl.* under *Djurdjānī*, **Browne Lit. Hist.** iii 355.]

54. Yaḥyā b. 'Umar **Minqārī-Zādah** was **Shaiḫ** al-Islām at Constantinople from 1073 to 1084 and died in 1088/1677-8. It is not quite certain whether he is identical with the Minqārī-zādah Yaḥyā Efendī who wrote—

Tarjumān al-Qur'ān (a glossary or a commentary ?) : **Āyā Şūfiyah** 85 (where 1053 is given as the date of the author's death).

[*Khulāṣat al-aṭhar* iv 477, Rieu, Turkish Cat. 16, Brockelmann ii 435.]

¹ A *Tarjumān al-Qur'ān* is mentioned by **H.Kh.**, who suggests its identity with the *Tarājim al-a'ājim* (see § 50). For other works with this title see below, §§ 54, 56 and 57.

² The "curious incident" noticed by **Ethé** is explained by the author in his preface.

55. 'Abd al-Ḥaiy Dihlawī (d. 1243/1828) was the pupil and son-in-law of 'Abd al-'Azīz Dihlawī (see p. 24), and was one of the chief supporters of the well-known reformer and *muǧāhid*, Saiyid Aḥmad of Bareilly (vid. *Ency. Isl.* under Aḥmad b. M. 'Irfān). He was learned chiefly in Ḥanafī law.

Lughāt al-Qur'ān:—Editions: **Jaunpūr** 1306-7° and, on the margins of *Qur'āns*, **Meerut** 1286°, 1294*.

[Raḥmān 'Alī 114.]

56. Glossaries by authors of uncertain date:—

- (1) *Asās al-'ulūm*, by Ḥākim b. 'Imād Nāgaurī: **Rāmpūr** (Nadhīr Aḥmad 6).
- (2) *Ĵāmi' Mufradāt al-Qur'ān*, by M. Murād Kašmīrī: **Āqsarāy** 91 (also **Āyā Šūfiyah** 298 ?).
- (3) *Tarjumān al-Qur'ān*, by Abū Ja'far M. b. M. b. **Khālil al-Zauzanī**: **Gotha Arab. Cat.** 401.
- (4) *Wādih al-bayān fī lughāt al-Qur'ān*, by M. Šalāḥ: **Aṣafiyaḥ** ii p. 1462 no. 156 (autograph).

57. Glossaries by unknown authors:—

- (1) **Āyā Šūfiyah** 4837 (1).
- (2) **I.O. D.P.** 562a.
- (3) *Ĵawāhir al-Qur'ān*: **Aṣafiyaḥ** ii p. 1452 no. 264 (defective at beginning).
- (4) *Khulāṣah i Mustakhḥlaṣ al-ma'ānī*: **Ethé** 2701, **Ivanow** **Curzon** 346.
- (5) *Mustakhḥlaṣ al-ma'ānī*: **Bānkipūr** Pers. Hand-list 1164 (A.H. 1250). Edition: **Bareilly** 1866°.
- (6) *Risālah fī mu'arrab alfaṣ al-Qur'ān wa-'l-ḥadīth*: **Cairo** p. 533.

- (7) *Tarjumān al-Qur'ān*¹: **Berlin** 232 (8) (fragment).
 (8) *Tarjumān al-Qur'ān*¹: **I.O. D.A.** 984 (defective at end).

C. THE PRONUNCIATION OF THE QUR'ĀN AND THE VARIANT READINGS (TAJWĪD AND QIRĀ'ĀT)

58. The well-known metrical treatise on the variant readings of the *Qur'ān* composed by **al-Shāṭibī** (d. 590/1194) under the title *Hirz al-amānī wa-wajh al-tahānī* and usually called *al-Qaṣīdat al-Shāṭibīyah* or simply *al-Shāṭibīyah* (Brock. i 409) has been translated, commented on, and recast in Persian.

(a) Translations :—

- (1) Text with a Persian translation: **Wālidah i 'Atīq Jāmi'** 20.
 (2) A translated extract: **Flügel** 1637 foll. 4b-7a.

(b) Commentaries :—

- (1) *Īdāḥ al-ma'ānī fī sharḥ Hirz al-amānī*, written at Mecca in 1099: **Peshawar** 1097 (b).
 (2) *Ījāz al-ma'ānī fī sharḥ Hirz al-amānī*, by Ḥusain b. 'Uthmān: **Aṣāfiyah** i p. 306 no. 46.
 (3) *Kashf al-amānī fī 'l-Sab' al-Mathānī*, by M. b. 'Abd Allāh b. Maḥmūd: **Āyā Ṣūfiyah** 57.
 (4) *Qutbiyah sharḥ i Shāṭibīyah*: **Peshawar** 1079.
 (5) *Sharḥ i Qaṣīdah i Shāṭibīyah* (metrical): **Āyā Ṣūfiyah** 34.
 (6) *Sharḥ i Qaṣīdat al-Shāṭibīyah (mamzūj)*: **Kamānkash** 15 bis.
 (7) *Sikandar-Shāhī*: **Peshawar** 1091.
 (8) *Tarjamat al-jarīdah fī sharḥ al-Qaṣīdah*, by Qāsim b. Ibrāhīm b. M. Qazwīnī: **Bānkipūr Pers. Hand-list** 1167 (16th cent.), **Decourdemanche** ii Arabe 6314 (A.H. 870), **Peshawar** 1096.

¹ For works with this title see also pp. 37 and 38.

(c) Recastings :—

(1) **Ethé** 2702 (2).(2) See *Multaqaṭ i Hirz al-amānī*, § 59 below.(3) **Decourdemanche** ii S.P. 1673 (15).

59. al-Sharīf M. b. Maḥmūd b. M.¹ b. Aḥmad b. 'Alī al-Samarqandī al-Baghdādī², was according to Ḥ. Kh. the grandson of Nāṣir al-Dīn [M. b. Yūsuf al-Ḥusainī al-Samarqandī³], who died in 556/1161, and he must therefore have flourished not long after the year A.D. 1200.

(1) *al-Mabsūṭ wa-'l-madbūṭ fī 'l-qirā'āt al-sab'* : Ḥ. Kh. v 11332, **Nadhīr Aḥmad** 3 (Aḥmād Allāh Library, Moradabad).

(2) *Multaqaṭ i Hirz al-amānī*⁴, a metrical treatise based on the *Shāṭibīyah* (see § 58) with a prose commentary entitled *Manthūr i Multaqaṭ i Hirz al-amānī*, by M. b. Aḥmad Sinānī : **Berlin** 181 (4).

Possibly by this author is **Ethé** 2702 ("Kitāb i qirā'at").

60. Ḥāfiẓ i Rūmī **M. b. Yūsuf al-Zahīr** composed in 776/1374-5 at Khwārizm

Maṭlūb al-qārī, a metrical treatise on the variant readings in 780 verses : **Rāmpūr** (Nadhīr Aḥmad 5).

61. The metrical treatise on the art of reading the *Qur'ān* composed by M. b. M. **al-Jazarī** (d. 833/1429), and usually known as *al-Muqaddimat al-Jazarīyah* (Brock. ii 202), has been translated into Persian under the title

Farā'id al-fawā'id : **Āṣafīyah** i p. 306 no. 45, **Bānkipūr** Pers. Hand-list 1168 (b) (A.H. 1145), **Ivanow** 972.

¹ So **Nadhīr Aḥmad**.

² So **Nadhīr Aḥmad** with a query.

³ Brock. i 381, 413.

⁴ The author's name is given as Maḥmūd b. M. b. Aḥmad al-Samarqandī al-Sharīf.

It has been translated also by 'Abd al-Raḥmān b. Burhān al-Dīn b. 'Abd Allāh al-Ṣabbāgh al-Ḥaqqī al-Lāhaurī under the title *Tarjamat al-mufīd fī Muqaddimat al-tajwīd* : Bānkipūr Pers. Hand-list 1168.

A Persian commentary by Muftī M. Aḥsan was published with the Arabic text and Zakariyā' al-Anṣārī's commentary at Peshawar in 1288*, at Delhi in 1881†, 1887†, and [1888°], and (probably) at Lahore in 1921†.

62. Ibn 'Imād, who may be identical with the poet of that name (cf. Rieu, Suppt. 348 (2)), composed in 803/1400-1

Khulāṣat al-tanzīl (al-tajwīd ?), a metrical treatise on the pronunciation of the Qur'ān : Ivanow 598.

63. Ṭāhir Iṣfahānī is doubtless identical with Ṭāhir b. 'Arabshāh al-Iṣfahānī, who was born in 786/1384-5 according to H.Kh. iv 9475, 9484.

(1) *Durr al-farīd fī 'ilm (or ma'rifat) al-tajwīd*¹ : I.O. D.P. 32a, Peshawar 1083.

(2) *Manhal al-'atshān fī rasm al-Qur'ān*, written for Shāh Rukh in 847 : Peshawar 1095 (3), 'Umūmī 208.

Probably by this author are the "*kitāb fī qir'at Qurrah al-Sab'*" ascribed to Ḥāfiẓ Iṣfahānī in *Āyā Sūfiyah* 44, the "*Risālah i mufrad i Hamzah*" ascribed to "Ṭāhir Ḥāfiẓ" in 'Umūmī 213 and perhaps the *Risālah i tajwīd* of Mullā M. Ṭāhir al-Qārī' (*Āṣafiyyah* i p. 306 no. 48), and the *Tajwīd i lā-yanfakk*(?) of Mullā M. Ṭāhir (see p. 50 *infra*).

64. Yār Muḥammad ibn Khudādād Samarqandī dedicated to Abū 'l-Ghāzī 'Ubaid Allāh Bahādur Khān, the Shaibānid ruler of Transoxiana, who ruled from A.H. 939/1533 to 946/1539

Qawā'id al-Qur'ān : *Āṣafiyyah* i p. 308 nos. 22, 92, 96, and 109, Bānkipūr Pers. Hand-list 1171 (16th cent.), 1172

¹ For an Arabic metrical treatise on the variant readings by Ṭāhir al-Ḥāfiẓ al-Iṣfahānī see Nadhīr Aḥmad, Arabic MSS. 6.

(A.H. 1189), **Decourdemanche** ii S.P. 1673(2)–(3), **Ethé** 2703, **I.O.** D.P. 33*a*, **Ivanow** 973–4, **Ivanow** Curzon 339 (1), **Rieu** ii 803 (fragment).

65. **‘Imād al-Dīn ‘Alī al-Sharīf ‘al-Qārī’ al-Astarābādī** dedicated to the Ṣafawid **Shāh Ṭahmāsp** (A.H. 930–84 = A.D. 1524–76)

Tuḥfah i Shāhī, on *tajwīd* and the variant readings of the Ten in the 1st and 112th sūrahs: **Berlin** 4 (3), **Ivanow** 975,¹ **Ivanow** Curzon 340.

Possibly identical with this is the “*risālah i qirā’at*” of this author mentioned in **Āṣāfiyah** i p. 306 no. 64, **Bānkipūr** Pers. Hand-list 1170 (A.H. 1048).

[*Haft iqṭīm* no. 1168.]

66. Ḥāfiẓ **Kalān Bukhārī**, dedicated to ‘Abd Allāh Bahādur Khān (probably the second Shaibānid so styled, who reigned from 991/1583 to 1006/1598)

al-Durrat al-farīdah: **Āṣāfiyah** i p. 306 no. 89, **Nadhīr Aḥmad** 1 (M. Muḥaddith, Rāmpūr).

67. Raḍī al-Dīn Abū ‘l-Khair **‘Abd al-Majīd** composed in 1022/1613–4

al-Qaul al-mujīd li-tajwīd kalām Allāh al-Majīd: **Rāmpūr** (Nadhīr Aḥmad 2).

68. **Nūr al-Dīn Muḥammad Qārī’** composed in the time of Jahāngīr (1014/1605–1037/1628)

*Maqṣūd al-qārī*²: **Āṣāfiyah** i p. 308 no. 79, **Berlin** 73 (5), **Būhār** 156 (5), **I.O.** 1435 foll. 1*b*–6*a* and foll. 23–35, **Ivanow** Curzon 341.

¹ The works described by Pertsch and Ivanow are presumably identical though the opening words given in the two catalogues differ.

² This work is practically identical with the *Zubdat al-qirā’ah* of Qiwām al-Dīn b. Saiyid ‘Abd Allāh al-Bukhārī (I.O. Delhi Persian 33 f). The latter is probably the plagiarism.

Editions : **Lucknow** 1290° and 1886† (in a *Majmū'ah* of 4 works), 1308° and 1895† (in a *Majmū'ah i bist rasā'il i qirā'at*).

69. **Qāsim Jaunpūri** dedicated to Shāh-Jahān (1037/1628–1069/1659)

Khulāṣat al-qirā'āt : **Ivanow** Curzon 342.

70. Qāri' **Abū 'l-Qāsim** composed in 1061/1651

Naẓm al-la'ālī fī tajwīd kalām al-Muta'ālī : **Āṣafiyaḥ** i p. 308 nos. 80 and 101.

71. **Muṣṭafā b. Ibrāhīm al-Qāri'**¹ composed in 1067/1656–7

(1) *Tuhfat al-abrār* : **Āṣafiyaḥ** i p. 306 no. 58 (1).

According to I'jāz Ḥusain 470 this work is an abridgment of

(2) *Tuhfat al-qurrā'* [I'jāz Ḥusain adds *fī qirā'at 'Āṣim*], written at Iṣfahān in 1067 and dedicated to Shāh 'Abbās II : I.Ḥ. 470, **Āṣafiyaḥ** i p. 306 nos. 20, 83 (mutammimah), 104 (mutammimah), **Berlin** 181 (13), **Blochét** i 34.

He wrote also

(3) *Irshād al-qāri'* : **Bānkipūr** Pers. Hand-list 1165 (A.H. 1134).

72. Saiyid **Aḥmad b. Rukn al-Dīn Ḥusainī Kūhgilū'i** dedicated to Abū 'l-Ḥasan Quṭb-Shāh (A.H. 1083/1672–1098/1687)

Hilyat al-qāri', begun at Haidarābād in 1083/1672–3, completed in 1095/1684 : **Āṣafiyaḥ** i p. 306 no. 108, **Ivanow** Curzon 343.

73. 'Abd al-Raḥmān b. **Yūsuf** composed in the time of Aurangzēb (A.H. 1069/1659–1119/1707)

Ma'rifat al-qirā'ah : **I.O. D.P.** 34c, 34e.

74. **Ni'mat Allāh b. Raḥmat Allāh Lāhaurī** completed in Muḥarram 1089/1678 in the time of Aurangzēb

Mufīd al-qurrā' : **Āṣafiyaḥ** i p. 308, **Ethé** 2705.

¹ I'jāz Ḥusain erroneously calls the author Ibrāhīm b. Muṣṭafā.

75. Mīr **Saiyid 'Alī** b. Mīr Saiyid Muḥammad **al-Khatlānī**, commonly called Mīr Majnūn, one of the Saiyids of Zarāb, dedicated to Aurangzēb

Najāt al-qāri', on the art of reciting the *Qur'ān* and the readings associated with the name of 'Āṣim : **I.O.** D.P. 33c.

76. In 1099/1687–8 was composed

Naẓm i hāsim (a chronogram), 56 verses on the pronunciation of the *Qur'ān* : **I.O.** D.P. 34g.

77. Saiyid **Qāsim 'Alī** composed in 1196/1781 at the request of his uncle M. Ifāḍ al-Dīn al-Ḥasanī

Ruq'at al-qāri' : **Būhār** 156 (6).

78. **Qādir Bakhsh Pānipatī** c. 1200/1786.

Mukhtaṣar al-tajwīd : **A.S.B.** Govt. Coll. 1903–7 no. 906.

79. In the year 1208/1793 was composed and dedicated to Tīpū Sulṭān of Mysore

Qawānīn i Ḥaṣṣīyah : **Ethé** 2708, **Ivanow** 983 (1).

80. In 1257/1841 was composed

al-Takmīl fī qirā'at al-Tanzīl : **I.O.** D.P. 34a.

81. Muḥammad **Sa'd Allāh Murādābādī** (b. 1219/1804–5, d. 1294/1877), after courses of study at Rāmpūr, Najibābād and Delhi settled in 1246 at Lucknow, where on the completion of his studies he became successively a *mudarris* in the Royal Madrasah, a collaborator in the translation of the *Qāmūs* entitled *Tāj al-lughāt* and Muftī of the Kōtwāl's court. On the deposition of Wājid 'Alī **Shāh** he was invited by Nawwāb Yūsuf 'Alī **Khān** to become Muftī at Rāmpūr. He wrote numerous works in Arabic and Persian.

- (1) *Nawādir al-bayān fī 'ulūm al-Qur'ān*, rules for recitation of the *Qur'ān*:—Editions : **Lahore** 1874*, 1900°.
- (2) *Khulāṣat al-nawādir*, an abridgment of the preceding:—Editions: **Lucknow** 1263° (prefixed to a *Qur'ān*), *ibid.* n.d.*
[*Hadā'iq al-Hanafīyah* 488, Raḥmān 'Alī 74.]

82. OTHER WORKS (MAINLY OF UNCERTAIN DATE)

(a) Works having distinctive titles

[For the purposes of this classification such titles as *Risālah i qirā'at* are regarded as indistinctive.]

- (1) '*Ajā'ib al-tajwīd*, by 'Ibād Allāh : **Edinburgh** 178.
- (2) *Fātiḥ dar Fātiḥah* (?), by Jalāl al-Dīn M. b. 'Abd al-Jalīl b. Maḥmūd b. M. al-Ṣā[di?]qī (?): **Ivanow** Curzon 339 (2).
- (3) *Hādī i tajwīd* (*sic lege* for *tajwīz* ?), metrical:—Edition: place ? date ? (Āṣafīyah i p. 308 no. 119).
- (4) *Hall i mutashābih i mamzūj* (on the pauses), by M. b. Yūsuf al-Hāfiẓ al-Iṣfahānī : **Bānkipūr** Pers. Hand-list 1169 (17th cent.).
- (5) *Hayāt al-fu'ād*, by Muḥammad b. Ḥasan 'Alī Kūsārī, known as 'Alī al-Qārī' : **Ethé** 2704, **Ivanow** 976.
- (6) *Jadwal i mubīn* (?): **Ivanow** 985 (1).
- (7) *Kāmil al-tajwīd*, by Amīr 'Izz al-Dīn Muḥammad b. Bahā' al-Dīn al-Jūrīdī, written at the request of Rashīd b. Bahrām b. Rashīd b. M. al-Harawī:—Edition: [**Delhi**] 1289* (together with Muḥammad Shāh's (Arabic) *Tab'īd al-ḍād 'an ṣaut al-ẓā'*). **Decourdemanche** ii S.P. 1673 (12) is a *qaṣīdah* by this author (cf. p. 47 no. (2) ?). **Decourdemanche** ii S.P. 1673 (6) (by M. Ṣādiq) and **Bloch** 155 (3) seem to be commentaries (identical ?) on this or a similar *qaṣīdah*.

- (8) *Kanz al-latā'if fī-mā yahtāj ilaih taṣḥīḥ al-maṣāḥif*: **Cairo** p. 407 (2 copies, dated 1215 and 1230).
 (9) *Kanz al-qurrā'*: **Peshawar** 1097 (c).
 (10) *Khulāṣat al-rusūm*, by 'Uṭhmān b. 'Abd al-Raḥmān Ṭaliqānī: **Āṣafiyaḥ** i p. 306 no. 23.

Extracts from a work of this title are published in the *Qur'ān* lithographed at Agra in 1298°.

- (11) *Ma'din al-asrār*, by Nizām Banārasī: **Āṣafiyaḥ** i p. 308 no. 105.
 (12) *Majma' al-qawā'id*, by Imām b. Aḥmad b. al-Imām al-Kujābī: **Gotha** 2 (5).
 (13) *Majmū'ah i Fīrūzshāhī*¹: **Āṣafiyaḥ** i p. 308 no. 110.
 (14) *Manẓar al-qārī'*, by Ḥāfiẓ Akḥḍarī (?): **I.O. D.U.** 7a.
 (15) *Marghūb al-qārī'*, by 'Abd Allāh b. Aḥmad b. Bāyazīd Kalyānī: **Ivanow** 985 (3).

Editions: **Delhi** 1868†, **Lucknow** 1308° and 1895† (in a *Majmū'ah i bist rasā'il i qirā'at*).

- (16) *Mufīd al-tajwīd*: **Āṣafiyaḥ** i p. 308 no. 95.
 (17) *Mukhtaṣar fī bayān tajwīd al-Furqān*, by Muḥammad:—Edition: **Delhi** 1886†.
 (18) *Muntakhab al-tajwīd*, metrical: **Ivanow** Curzon 345 (2).
 (19) *Qaul i faṣl (sic lege ?) dar waqf wa-waṣl*, by Mīr Āghā:—Edition: **Lucknow** 1893°.
 (20) *Raghā'ib al-albāb*, by M. Riḍā 'Alī b. Sakhāwat 'Alī Banārasī: **Āṣafiyaḥ** i p. 306 no. 73.
 (21) *Silk al-bayān fī kashf mushkilāt al-Qur'ān*, by M. Ja'far, a list of passages of which the reading is easily mistaken:—Edition: [**Bombay**] 1309°.
 (22) *Taisīr al-qārī'*, by Nūr al-Ḥaqq:—Edition: **Lucknow** 1895†.

¹ Composed doubtless in the time of Fīrūzshāh Tughluq (A.H. 752/1351–790/1388).

- (23) *Tajrīd fī ahkām al-tajwīd* : **Āṣafīyah** i p. 306 no. 62.
- (24) *Tajwīd i Muḥammadī, Tajwīd i Aḥmadī, and Risālah i nūn i quṭnī*, by Ḥājji M. and Ḥājji Faṭḥ M. Khān :—Edition : **Lahore** 1913†.
- (25) *Tuhfat i nadhrīyah*, by Qārī ‘Abd al-Raḥmān Pānīpatī : Edition : place ? 1283 (Āṣafīyah i p. 306).
- (26) *Tuhfat al-huffāz*, by Nuṣrat b. ‘Umar called Sikandar (cf. no. 28) : **Bodleian** 1241 (3).
- (27) *Tuhfat al-Raḥmānī* : **Bānkīpūr** Pers. Hand-list 1166 (19th cent.).
- (28) *Zīnat al-qārī*’, by Nuṣrat b. ‘Umar called Sikandar (cf. no. 26) : **Bodleian** 1241 (2), **Būhār** 156 (4) [?], **Ethé** 2802 (10), **I.O.** 1435 foll. 19b–21b and 41b–47a.
- (29) *Zīnat al-qārī*’, metrical : **Būhār** 156 (2).
- (30) *Zīnat al-qārī*’ : **Būhār** 156 (3).
- (31) *Zīnat al-qārī*’, metrical (different from no. 29 ?) : **Ivanow** Curzon 345 (1).
- (32) *Zubdat al-qirā’ah*¹ composed at Aḥmadābād by Qiwām al-Dīn Muḥammad b. Saiyid ‘Abd Allāh al-Bukhārī : **I.O.** D.P. 33f (date (of composition or copying ?) A.H. 1182).

(b) *Works without distinctive titles but of known authorship*

- (1) On the readings of the “Seven”, by Ḥāfiẓ Iṣfahānī (= Tahir Iṣfahānī ? see p. 41 *supra*) : **Āyā Ṣūfiyah** 44.
- (2) “Anfang (sieben Bait) eines Gedichtes in Qaṣīdenform von dem Ḥāfiẓ ‘Izz al-Dīn [cf. p. 45, no. (7) ?] über das, was einem Qurānleser zu wissen und zu beobachten nöthig ist” : **Gotha** 2 (7).

¹ Apart from the preface this work is practically identical with the *Maqṣūd al-qārī*’ of Nūr al-Dīn Muḥammad (see p. 42).

- (3) Persian verses by Luṭf Allāh [ibn] Aḥmad on subjects connected with the *Qur'ān* and the method of reading it, lists of (1) the seven readers and their *rāwīs*, (2) the sūrahs as usually arranged, (3) the sūrahs as arranged chronologically, (4) *sajdahs*, (5) pauses, (6) the *wuqūf* i *ghuḥfrān* : **I.O.** 1435 foll. 16b–19a and 37a–40b. Nos. (2) and (3) have been published in the *Majmū'ah i bist rasā'il i qirā'at*, **Lucknow** 1308° and 1895†.
 - (4) *Risālah i tajwīd*, by Muḥammad Ma'sūm : **I.O.** D.A. 93b.
 - (5) On *tajwīd*, by M. b. 'Alī Ḥusainī, prefixed to a *Qur'ān* lithographed at **Ṭihrān** in 1285–86 (Ellis i 884).
 - (6) On *tajwīd*, by M. Zamān b. Ḥajjī M. Ṭāhir Tabrizī : **Ross and Browne** 120.
 - (7) *Risālah i tajwīd*, by Mullā M. Ṭāhir al-Qārī' (= Ṭāhir Iṣfahānī ? see p. 41 *supra*) : **Āṣafiyyah** i p. 306 no. 48.
 - (8) *Risālah dar tajwīd i Qur'ān*, by Riḍā Qulī : **Leyden** 1649 (A.H. 1065).
 - (9) “*Kitāb i qirā'at*” by a certain Samarqandī (possibly M. b. Mahmūd, see p. 40 *supra*) : **Ethé** 2702 i (MS. dated 907/1502).
 - (10) *Mukhtaṣar dar 'ilm i tajwīd*, by Ḥajjī Shukr Allāh or Ustād Shukrī : **Ivanow** 984.
 - (11) Rules for reciting the *Qur'ān*, by Zain al-Ābidīn Sabzawārī, appended to the *Qur'ān* lithographed at **Ṭihrān** in 1285–6°.
- (c) *Works of indistinctive or unknown title and unknown authorship*

I. On *tajwīd* or the *qirā'āt* in general :—

- (1) Some of the seven Arabic and Persian tracts prefixed to a *Qur'ān* lithographed at [**Delhi**] in 1292°.

- (2) Poetical tract on *tajwīd* written for a certain 'Abd al-Ra'ūf: **Būhār** 156 (1). Extracts apparently from this tract were published as *Ash'ār i muntakhab az qaṣīdat al-qirā'at* in the *Majmū'ah i bist rasā'il i qirā'at*, **Lucknow** 1308°, 1895†.
- (3) **Āṣafīyah** i p. 306 no. 98, p. 308 no. 54.
- (4) **Berlin** 182.
- (5) **Ethé** 2802 (9).
- (6) **Flügel** iii 1637.
- (7) **Gotha** 2 (2).
- (8) **I.O.** D.A. 93c foll. 50–60b, D.A. 93c ii (fragment), D.P. 32b, D.P. 34d.
- (9) **Loth** 43 foll. 92b–94a.

II. On particular points :—

(a) On the pauses.

- (1) *Notice d'un traité des pauses dans la lecture de l'Alcoran* [= **Blochet** 33] par M. Silvestre de Sacy in *Notices et Extraits* ix pt. 1 pp. 111–16.
- (2) *Mukhtaṣar min al-waqf li-l-Sajāwandī*: **Krafft** 404.
- (3) Memoria technica of 8–12 verses: **Ethé** 2703 end, **Gotha** 2 (4), **I.O.** 1435 fol. 19a and 40b–41a, D.P. 33 fol. 111b. This is the “*naẓm i mashhūr*” published in the *Majmū'ah i bist rasā'il i qirā'at*, **Lucknow** 1308°, 1895†.
- (4) **Berlin** 189 Anhang (1).
- (5) **Blochet** i 33.
- (6) List of 83 passages where it is blasphemous to pause: **Berlin** 189 Anhang (4).
- (7) List of 17 such passages: **I.O.** D.P. 33 j.
- (b) On the pronunciation of *hamzah*: **Loth** 45 foll. 1–16a.
- (c) On *iddighām*, *iẓhār*, *ikhfā'* and *qalb*: **Berlin** 4 (4).

(d) Directions for reading Sūrah i without Persianisms : **Berlin** 189 Anhang (5).

(e) Metrical memoria technica for the abbreviations used to indicate the readers : **I.O.** 1435 foll. 16a and 36.

(f) Metrical list of the Seven Readers : **I.O.** D.A. 93c fol. 61.

(g) Metrical lists of sections, sūrahs, *rukū'āt* and *sajdahs* in the *Majmū'ah i bist rasā'il i qirā'at*, **Lucknow** 1308° and 1895†.

(h) Metrical memoria technica for the sūrahs in which *sajdahs* occur : **Berlin** 6 (7).

(i) *Nazm i khwush-bayān*, metrical enumeration of words, verses, and sūrahs : **Lucknow** 1308° and 1895† in the *Majmū'ah i bist rasā'il i qirā'at*.

(j) Metrical lists of sūrahs : **Dorn** 500 (6), **I.O.** D.P. 34f, **Ivanow** Curzon 343. A metrical list was published in the *Majmū'ah i bist rasā'il i qirā'at*, **Lucknow** 1308°, 1895†.

(k) List of the sections : **Ivanow** 983 (3).

(l) Lists of the *rukū'āt* : **Ethé** 2710, **Ivanow** 981–2, 983 (2).

(m) On the number of times each letter occurs in the *Qur'ān* : **Berlin** 14 (21), 75 (1). For a similar work see p. 52 *infra*.

D. ORTHOGRAPHY (*Rasm al-khatt*)

83. A work on this subject by M. Ja'far *Shirāzī* is prefixed to the *Qur'ān* lithographed at **Ṭihrān** in 1285–6°. The following are preserved in manuscript :—

- (1) *Manhal al-'atshān fī rasm al-Qur'ān*, by **Ṭāhīr Ḥāfiẓ** (see p. 41 *supra*) : **Peshawar** 1095 (3), **‘Umūmī** 208.
- (2) *Marsūm al-khatt mausūmah i Tajwīd i lā-yanfakk (?)*, by **Mullā M. Ṭāhīr** : **Rāmpūr** (**Nadhīr Aḥmad** 4. MS. dated A.H. 1083).
- (3) *Tuhfat al-Khāqān fī rasm al-Qur'ān*, by **M. Nu'aim Badakhshī** : **Aṣafiyah** i p. 306 no. 90 (2).

E. INDEXES, CONCORDANCES, ETC.

84. **Muḥammad ‘Alī Karbalā’ī**, a pupil of Muḥammad ibn Khātūn al-‘Āmilī¹, compiled by direction of his master and dedicated to Sultān ‘Abd Allāh Quṭb-Shāh of Golconda (A.H. 1035–1083/1626–1672)

Hādiyah i Quṭb-Shāhī, an alphabetical index to the verses of the *Qur’ān*: **Rieu** i 13.

Possibly identical with this are **Bāyazīd** 14 (called *Tartīb i zībā*), **Nūr** i ‘**Uthmāniyah** 135 (called *Tartīb al-Qur’ān*), and **Salimiyah** 7 (called *Tartīb i Bahā’i i Quṭb-Shāhī*), all of these being ascribed to M. ‘Alī Karbalā’ī. A similar work, *al-Risālat al-Wāḍihah li-takhrīj al-āyāt al-Qur’āniyah*, by the same author is mentioned in I.H. 1175.

85. **Muṣṭafā b. M. Sa’id**, entitled Muqarrab Khān, an Afghān, composed—

- (1) *Nujūm al-Furqān* or chronogrammatically ‘*Alāmāt i Nujūm al-Furqān*’ (= A.H. 1103/1691–2), a concordance dedicated to Aurangzēb: **Bānkipūr** Pers. Hand-list 1162–3, **Ethé** 2707, **Ivanow** 977, **Peshawar** 114.

Editions: [Calcutta] 1226°* (Ellis i 916), **Madras** 1292° (Ellis i 916), and, on the margin of a *Qur’ān*, **Āgrah** 1308° (Ellis i 881).

- (2) *Amārāt al-Kalām al-Rahmānī* (a chronogram = 1105), an index to the *āyāt* and *rukū’āt*: **Rāmpūr** (Nadhīr Aḥmad 16).

86. **Ghulām Aḥmad**, Qāḍī of Seringapatam, and **Saiyid ‘Alī**, Qāḍī of the Army (*Qāḍī i Lashkar*), compiled for Ṭīpū Sultān of Mysore (1782–99) in the year 1223 of Ṭīpū’s Maulūdī² era, i.e. 1795–6.

Jawāhir al-Qur’ān, an index to the verses of the *Qur’ān*³: **Ethé** 2709, **Ivanow** 979 (apparently autograph), 980.

¹ Wazīr to ‘Abd Allāh Quṭb-Shāh, cf. **Rieu** ii 781a⁵.

² For this era see J. R. Henderson’s *Coins of Ḥaidar ‘Alī and Ṭīpū Sultān* (Madras, 1921), pp. 9–13, 28, and his article in *JASB*. 1914, pp. 251–5.

³ The statements of **Ethé** and **Ivanow** concerning the subject of this work are inaccurate.

Possibly this is identical with the *Ta'dād āyāt al-Qur'ān* of 'Umūmī 190.

It was doubtless the same Saiyid 'Alī, who, when *Qāḍī i Ḥudūr i Mu'allā*, collaborated in the year 1226 of the Maulūdī era with Saiyid Muṣṭafā (*Qāḍī i Ḥudūr i 'Askar*), Ghulām Ḥusain and Ghulām Aḥmad (*mirzāyān i daftar*) in counting for Ṭipū Sultān the number of occurrences of each letter of the alphabet in the *Qur'ān* as a whole and in 30 of the sūrahs. The result of their labours in the *raqm* notation is preserved in **R.A.S.** P. 3. (For a similar work see p. 50 *supra*.)

The same Ghulām Aḥmad was the author of the *Zād al-mujāhidīn*, a work on *jihād* and other points of Muhammadan belief and practice (**Ethé** 2621-2, **Ivanow** 1147) and of the Urdu work *Aḥkām al-nisā'* or *Khulāṣah i Sultānī* (Blumhardt's I.O. Catalogue 16-17, cf. **Ethé** 2623 ¹).

87. By order of the same Ṭipū Sultān was compiled—

Fihrist i sūrahā i Kitāb Allāh, a list of the sūrahs with information concerning their places of revelation, the number of verses, words, letters, and *rukū'āt* contained in them, their *khawāṣṣ* or "magical" properties, etc.: **Ethé** 2711, **Ivanow** 978.

A revised edition of this work (enlarged by inclusion of a list of the *rukū'āt* derived from the *Nujūm al-Furqān* (see p. 51) as well as information concerning the pausal signs, etc.) was prepared by a certain Saiyid 'Alī and published at **Calcutta** in 1262*.

For other lists of sūrahs, etc., see p. 50 *supra*.

88. OTHER WORKS

- (1) *Sabīkat al-dhahab al-ibriz fī fihris maqāsid al-Kitāb al-'Azīz*, by Badī' al-Zamān b. Masīḥ al-Zamān, a table of the contents of the *Qur'ān* accompanied on the

¹ **Ethé** was mistaken in supposing that this work was translated from an Arabic original by Abū Ḥafṣ Buḫārī (who is quoted near the beginning).

margin by Persian explanations of the less familiar Qur'ānic words entitled *Fath al-Mannān fī tarjamat lughāt al-Qur'ān*:—Edition: **Lahore** [1879 *].

- (2) *Tartīb i zībā*, by Ḥājji Šālih Nāzim b. M. b. Ismā'il:—Edition: place ? date ? (Āṣafiyah i p. 562 no. 108).
- (3) '*Unwān al-Qur'ān*(?)', by M. Mumtāz al-Ḥaqq Šiddiqī, a list of the sūrahs with summaries of their subjects and a Persian supplement classifying them according to subject:—Edition: **Lucknow** 1879°.

F. THE TALISMANIC VIRTUES OF THE QUR'ĀN (*Khawāṣṣ al-Qur'ān*)

89. M. b. A. b. Suhail al-Jauzī, called **Ibn al-Khashshāb** (circ. A.H. 650/1252), wrote in Arabic a work entitled *al-Durr al-nāzim fī fadā'il al-Qur'ān al-'Aẓīm* (see Brockelmann i 414).

An abridgment of this was made by the well-known mystic and historian al-Yāfi'ī ('Abd Allāh b. As'ad, d. A.H. 768/1367, see Brockelmann ii 176).

A Persian translation (ostensibly by the same al-Yāfi'ī) was published at **Bombay** in 1311°. For a manuscript (?) see **Āṣafiyah** ii p. 1688.

90. 'Abd al-'Alī b. M. b. Ḥusain, who may, or may not, be identical with the well-known astronomer al-Birjandī¹, compiled in 926/1519–20 from unspecified Arabic sources

"A large treatise on the hidden science and magic influence of special verses and phrases of the Qur'ān"²: **Berlin** 64 (3) (defective at end), **Ethé** 1762 (30), **I.O. D.P.** 84A, 84B.

¹ al-Birjandī's life extended into the reign of **Shāh Tahmāsp** (A.H. 930/1524–994/1576), see Rieu ii 453b, Suter, *Die Mathematiker und Astronomen der Araber*, no. 456.

² No title is mentioned in the preface.

A study of this work with translations of extracts has been published by A. Christensen under the title *Xavāṣṣ-i-āyāt. Notices et extraits d'un manuscrit persan traitant la magie des versets du Coran* (Kgl. Danske Videnskabernes Selskab, Historisk-filologiske Meddelelser iii 4. Copenhagen, 1920).

91. In the time of M. Qulī Quṭb-Shāh of Golconda (A.H. 989/1581–1020/1611) was composed at Ḥaidarābād

Sawāmi' al-malakūt : *Aṣafiyaḥ* i p. 566 no. 182.

92. The well-known Shī'ite theologian **Muḥammad Bāqir** ibn Muḥammad Taqī **Majlisī** died in 1110/1698–9 or 1111/1699–1700.

Khawāṣṣ i sūrahā i Qur'ān : **Būhār** 241 (1).

[*Raudāt al-jannāt* 118, Browne *Lit. Hist.* iv, 409 etc.]

93. Abū 'l-Mafākhīr Nizām al-Dīn **M. Hādī** b. M. Mahdī al-Ḥusainī **al-Ṣafawī**, known as **Shāh Mīrzā** and Mīrzā Mahdī **Khan Ṣafawī**, the compiler of chronological tables of the Indian Timūrids (Ivanow 167), wrote in A.H. 1114/1702–3 at Ḥaidarābād

Ḍiyā' al-'uyūn, mainly on the talismanic virtues of passages in the *Qur'ān* : **Bodleian** 1563, **Ethé** 2272.

Editions : **Ṭihirān** 1285–6° (prefixed to a *Qur'ān*), **Bombay** 1894†.

94. Works by authors of uncertain date:—

(1) [*Risālah fī*—sic] [*al-*]**Mir'āt al-'iyānīyah fī asrār [al-] khawāṣṣ al-Qur'ānīyah**, by Muḥyi 'l-Dīn b. Rūḥ Allāh al-Ghaznawī: **Āyā Ṣūfiyah** 407.

(2) *Tuḥfat al-gharā'ib*, based on the *Khawāṣṣ al-Qur'ān* (*Jawāhir al-Qur'ān* according to **Khudā Bakhsh**) of al-Tamīmī¹ by an author whose name is variously given as M. b. M. al-Sabzawārī (I.O. MS.), M. b. M. al-Ṣadrī

¹ The *Khawāṣṣ al-Qur'ān* of Abū 'Abd Allāh A. b. M. b. Ibrāhīm al-Tamīmī, an author of uncertain date, was once a well-known book. Several copies of it are preserved at Constantinople (vid. Bāyazīd 69, 69 bis, Köprülü p. 181, no. 21, Sulaimānīyah 187).

(*Khudā Bakhsh*), M. b. M. Sarfarāzī (Būhār), M. b. A. ad-Da'usī [al-Dausī?] az-Zawwārī or as-Sabzawārī or as-Sarwārī (Ivanow) and M. al-Harawī (Bodleian) : **Bānkipūr** (*Maḥbūb al-albāb* 95), **Bodleian** 1560 (Ch. I–IV only), **Būhār** 241 (3), **I.O. D.P.** 1183 foll. 57–67, **Ivanow** 1527.

95. Works of unknown authorship :—

(1) **Āyā Ṣūfiyah** 424. (2) **Berlin** 21 (1). (3) **Bodleian** 1814 (a mathnawī), 1815 (a detailed work), 1904 (14). (4) **Browne** Suppt. 458. (5) **Cairo** p. 523. (6) **Decourdemanche** iii S.P. 1943 (Sūrah cv). (7) **Dorn** 233 (11). (8) **Ethé** 2706 (metrical), 2802 (4). (9) **Flügel** 1770 ult. (Sūrah cxii). (10) **I.O. D.Misc.** 21 (large work based on al-Tamīmī, cf. § 94), D.P. 33 foll. 99b–106, D.P. 1182 foll. 173b–175b, D.P. 1182 fol. 173 (Sūrah xii), D.P. 1182 foll. 167–173a (statements ascribed to Ja'far al-Ṣādiq). (11) **Ivanow** 949 (6). (12) **de Jong** 182 (13) (A.H. 860). (13) **Lālah-li** 1530. (14) **Nadhīr Aḥmad** 17 (M. 'Abd al-Bārī's Library, Lucknow. A.H. 700). (15) **Peshawar** 1974 (*Fawā'id al-Qur'ān*). (16) **Salimiyah** 54. (17) **de Slane** 668 (4). (18) **'Umūmī** 1339.

The *Qur'ān* lithographed at [Bombay] in 1275° contains “marginal notes on the occult powers of certain passages”. Such notes are sometimes to be found in manuscripts of the *Qur'ān*, e.g. **I.O.** 4142.

G. FĀL-NĀMAHS

96. The subject of Qur'ānic divination is discussed by G. Flügel in an article entitled *Die Loosbücher der Muhammadaner* published in the *Berichte über die Verhandlungen der K. Sächsischen Gesellschaft der Wissenschaften*, Phil.-hist. Klasse, xiii 24 foll.

The following are mentioned in the catalogues :—

(1) ascribed to Ja'far al-Ṣādiq : **Āṣaffiyah** ii p. 1694 (Qur'ānic ?), **Berlin** 2 (14), **Edinburgh** 367, **Ethé** 2264, **I.O. D.A.** 367, **Ivanow** 1514, **Leyden** iii p. 186, **Rieu** ii 800b.

(2) Miscellaneous, mostly metrical :—**Ahlwardt** 371 fol. 294b, 384 fol. 370b, **Aumer** Arab. Cat. 12, **Berlin** 1 (2), 60 (5), 307, 308, **Browne**, Pers. Cat. 17, Hand-List 771, **Cairo** Arab. Cat. i p. 81, **Dresden** no. 252, **Edinburgh** 150, **Ethé** 2682, **Flügel** 1621, **I.O.** 4142, D.P. 33g, **Ivanow** 933, 1512, **Krafft** 366, **Leipzig** p. 358, **Rieu** Arab. Cat. 69, **de Slane** 415, 418, **Uri** MSS. Arab 25.

(3) *Majmū'ah i Fāl-nāmah i Qur'ānī*, *Maḥbūb al-rāghibīn*, *Marḥūb al-ṭālibīn*, *Maṭlūb al-ṣāliḥīn*, by Maḥbūb Aḥmad :—

Edition : **Delhi** 1887†.

(4) in prose and verse, by Munawwar [b.?] Maḥmūd Adīb : **Ivanow** 1515 (1).

H. MISCELLANEOUS WORKS

97. M. **Zahīr al-Dīn** b. M. Mas'ūd **Khān** Bahādur **Bilgrāmī**, Professor of Persian at Canning College, Lucknow, composed in 1284/1867-8

Targhīb al-Furqān, an attempt to show that inability to pronounce Arabic correctly and ignorance of the rules of *tajwīd* are not valid excuses for leaving the *Qur'ān* unread :—

Editions : **Lucknow** 1870*, **Cawnpore** 1874*.

98. Saiyid Abū 'l-**Khair** Muḥammad **Mu'in al-Dīn** ibn **Khairāt** 'Alī Mashhadī **Karawī** was learned in several branches of knowledge but especially in the *Riyāḍiyyāt*. Raḥmān 'Alī, a pupil of his, mentions eleven of his works, including treatises on theology, astronomy, medicine and logic. While performing the pilgrimage in 1281/1865, he conceived the idea of writing a work on the Qur'ānic sciences (no. 1 below). On his return to India he was appointed *mudarris* in a madrasah at Mirzāpūr and in consequence of the duties of his appointment made slow progress with his task. He died at Aḥmadābād Nārah on 3 Rabi' i 1304/1886.

(1) *Ḥilā' al-adhḥān fī 'ulūm al-Qur'ān*, divided into the following chapters :—

I. The five '*ulūm* : (i) '*ilm i aḥkām i panjgānah* : (a) *wājib*, (b) *mandūb*, (c) *mubāḥ*, (d) *makrūh*, (e) *ḥarām* ; (ii) '*ilm i mukhāṣamah bā ḥahūr firqah i dāllah* ; (iii) '*ilm i tadḥkīr bi-ālā Allāh* ; (iv) '*ilm i tadḥkīr bi-aiyām Allāh* ; (v) '*ilm i tadḥkīr bi-maut wa-mā ba'd i ān*. II. *Nāsikh wa-mansūkh*. III. *Khawāṣṣ i suwar i Qur'ānī*. IV. The abbreviations used for the names of the *rāwīs*. V. *Waqf*. VI. The pausal signs. VII. The number of *sūrahs*, verses, words, letters, and *rukū'āt*. VIII. On *tajwīd*. [IX] *Khātimah*. On the *fadā'il* of the *Qur'ān* and the etiquette of reading it :—Edition : **Lucknow** 1875*.

- (2) *Ādāb i Mu'aiyanah* (*Mu'inīyah* acc. to Raḥmān 'Alī), on dialectics :—Edition : **Cawnpore** 1286°.
- (3) *Hidāyat al-mu'minīn ilā silsilat al-ṣāliḥīn*, on *bai'at* and the Ṣūfistic discipline (some account of the author's ancestors on p. 14) :—Edition : **Lucknow** 1875°*.
- (4) *al-Tibyān fī aḥkām shurb al-dukhān* :—Edition : place ? 1298 (Āṣafīyah ii p. 1118). [Raḥmān 'Alī 229].

99. Saiyid **Nūr al-Ḥasan** b. **Ghulām Muḥyī 'l-Dīn Qādirī** Barakātī **Mārahrawī** wrote in 1292/1875—

Matā' al-īmān fī bayān jam' al-Qur'ān (a chronogram) :—Edition : **Sitāpūr** 1292-3*.

100. Other miscellaneous works.

- (1) *Āmin i khatm i Qur'ān*, verses recited on completing the reading of the *Qur'ān*, by Mīr 'Abbās : Edition :—**Delhi** 1875*.
- (2) '*Ilm al-Kitāb*, by **Khawājah Amīr al-Muḥammadī** :—Edition : **Delhi** 1891†.
- (3) *Khatm i Sūrah i An'ām*, "how to read" *Sūrah vi* :—Edition : **Bombay** 1885†.
- (4) *Khātimat al-khiṭāb fī mas'alat Fātiḥat al-Kitāb*, by M. Anwar **Shāh** :—Edition : **Delhi** 1902†.

- (5) *Ma'ārij al-'irfān fī 'ulūm al-Qur'ān*, by S. Aḥmad Ḥusain:—Edition : **Amrōhah** 1918†.
- (6) *Miftāḥ al-Qur'ān*, by Mīrzā Qilij Bēg (an index ? a glossary ?):—Edition : place ? 1310 (Āṣafiyah i p. 568 no. 399).
- (7) *Mizān al-Furqān*, by M. 'Uṭhmān Khān "Qais", an introduction:—Edition : [**Lucknow**] 1874°.
- (8) *Nihāyāt al-bayān fī maqāṣid al-Qur'ān*, by Saiyid Muḥammad Dihlawī:—Edition : **Delhi** 1868†.
- (9) *Qurrat al-'ain*, argues that all the proverbs etc. of different peoples can be paralleled from the *Qur'ān*: **Berlin** 41 (5) (defective at end).
- (10) On the *asbāb al-nuzūl* and *al-nāsikh wa-'l-mansūkh*¹:—**I.O. D.P.** 23.
- (11) On *al-nāsikh wa-'l-mansūkh*:—**I.O. D.A.** 61b foll. 16b–20a.
- (12) On the truth of the *Qur'ān* and Muḥammad's divine mission, by 'Abd al-Wāsi': **Bodleian** 1816.
- (13) On the tradition *Inna lil-Qur'āni zahr^{an} wa-baṭn^{an}*: **Gotha** 8 (8).

¹ For another work on *al-nāsikh wa-'l-mansūkh* see p. 27 *supra*.

